

The Youth Number

Is coming next month. It will reflect the mind of youth on many of the practical problems that are confronting the younger generation today; problems such as, "Shall I Follow the Crowd or My Convictions?" and "What Would I Do If My Country Declared War?" Other problems of a more intimate nature such as the young wife continuing in business, the economic problems of establishing a home, and sundry other perplexing questions will be dealt with in an article by a well known authority on "The Profession of Home-making." In addition, the place religion and the church occupies in the life of the youth of the church will be discussed, and the summer young people's conferences and their contribution evaluated. Who can afford to miss such a number?

June will be our great Children's Day number, featuring especially the work among children on the foreign fields; and in July special attention will be given social service and temperance work. And that's only a glimpse of what's ahead!

A Letter from Palestine

March 1, 1927

Please find \$2.00 subscription for WORLD CALL for 1927. I cannot make sure just whether this covers it, for I have loaned my last number and all the other copies have been placed on a table in a Reading Room in Jerusalem. Please let me know if this is not sufficient.

Sincerely,

MARIE F. DAVIES,
The Mispah Mission,
Bethlehem, Palestine.

Bound Volumes

The bound volumes of WORLD CALL for 1926 are now ready for distribution. They are bound in heavy green buckram cloth and may be had for \$3.50 each, postpaid. A complete index of this volume has also been prepared and will be supplied free of cost to subscribers who request it. It is also included in the bound volume.

Intensive Work Pays

In acknowledging appreciation of honorable mention in the campaign for 100% churches for WORLD CALL, R. A. Chadwick of the First Christian Church, Colorado Springs, says:

"While we did not near reach our goal of WORLD CALL in every home, we did introduce it in practically every home, after first carefully organizing each district in the city. We had our canvassers meet around the supper table for direction and enthusing, followed by a fine address on Sunday by our pastor, T. H. Mathieson, on our world tasks. We gained about fifty new subscribers, and as evidence of our work subscriptions are still coming in."

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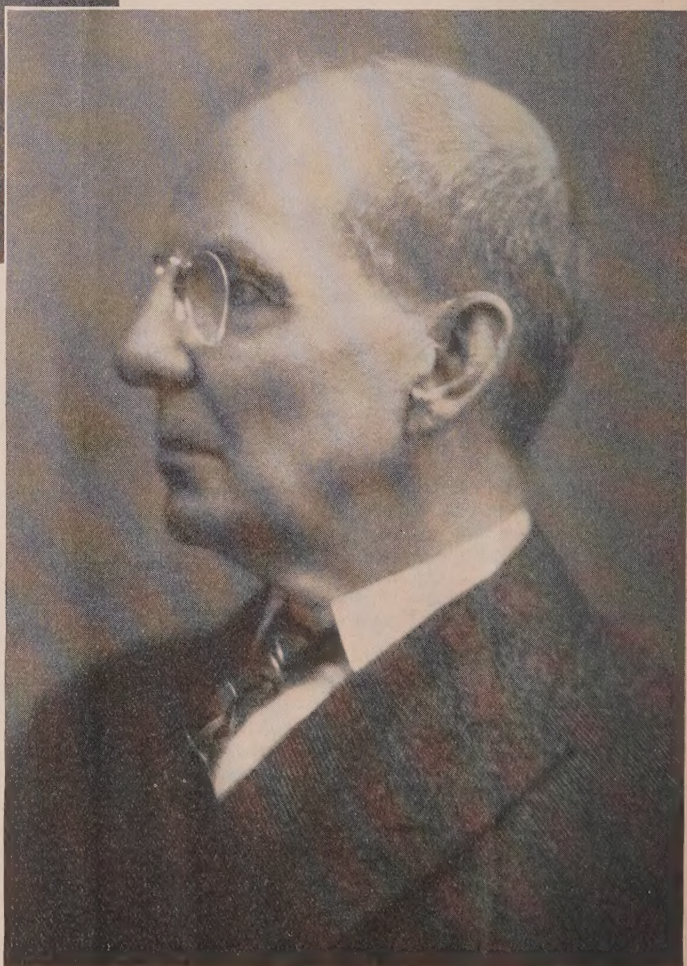
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Mrs. E. L. Powell

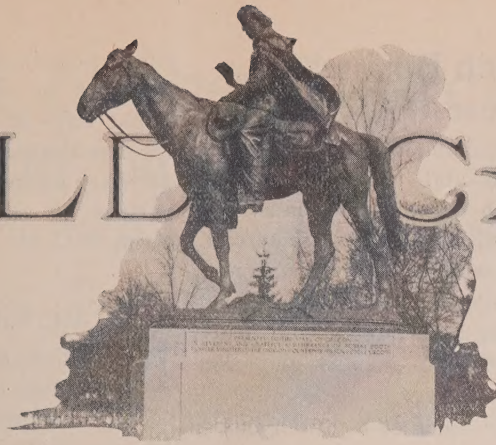
Of a devoted missionary family and herself a medical missionary in India, her wifely devotion and professional skill have prolonged her husband's life while her gracious leadership has reinforced his labors.



Edward Lindsay Powell

For forty years minister of the First Christian Church, Louisville, Kentucky, and more distinguished by his prophetic power and spiritual integrity than by the duration of his service.
(See page 11.)

WORLD CALL



The Pioneer Minister
Salem, Oregon

VOLUME IX

APRIL, 1927

NUMBER 4

Why is a Minister?

WHY is a lawyer, a physician, a teacher; why is a plumber, a merchant, a banker? Each of a hundred common callings exists and persists because it renders service for which people are willing to pay. The same division of labor sets apart one man in each considerable group for highly specialized service as a minister of religion.

In a very real sense the community elects one man to be a farmer, another a carpenter and still another a minister, because it feels that each can render a service in that special capacity that will justify relieving him of all other work and providing his support. This is practical and profitable teamwork, as necessary to the welfare of all as is the more obvious organization and specialization of a baseball team.

Of course there are always and everywhere people who refuse to accept the general arrangement. There are merchants who do their own plumbing, farmers who cobble their own shoes and teachers who never consult a physician, just as there are men and women in all trades and professions who have nothing to do with churches and ministers. That is their privilege.

They can better afford, however, to dispense with any other specialist than with the minister. He bears at least three essential relations to each of them where others bear only one, and then he both enters into their lives on the highest of all levels and is the one public servant who is continually striving to make himself unnecessary by initiating his fellow men into all the secrets of his calling. Indeed his success reduces the labor of lawyers and physicians, policemen and locksmiths, and greatly facilitates the work of teachers, merchants and all tradesmen.

The three well recognized fields of the minister's labor are all exceedingly difficult and delicate as well as essential. Special talent, special training and

special devotion and concentration are necessary to success. He deals with the health and growth of the souls of men, which no microscope or spectroscope has ever made visible to human eye, with the relation of these invisible but tremendously real souls to each other, and with their relation to the creative and guiding God of the universe whose presence is too close and intimate to be isolated, too vast and omnipotent to be measured. Moral health, social integrity and spiritual achievement are the products of the minister's labors. If his work fails, whose can succeed? As well build of rotten timbers a house without windows on a foundation of quicksand!

THE minister must enter as a friend and counselor into every man's life and labor. He stands behind the merchant's counter as a partner, a rectifier and an inspiration, rather than in front of it as a customer seeking an advantage. He is in the ditch with the laborer, on the bench with the judge, in the furrow with the farmer; always giving himself to the solution of the other man's problem, revealing his own problems only to his wife and his God, and if fortunately there are such in his church, to Christ's inner circle of saints who have attained to something approaching the minister's own detachment from the world, the minister's unity with God.

"First the blade, then the ear, then the full grain in the ear." Never a florist watched as anxiously or contrived as adroitly for the flowering of an orchid as the minister for the development of a soul. For always he has in prospect a fellow worker for God and humanity, as well as a brother saint in the enjoyment of more than the angels know.

The minister's is the calling of all callings as Christ is the Man of all men, the King of all kings, the only Son of God.

Where Church Business Is Different

THERE are certain fundamental principles of business administration and promotion which churches and general church organizations must respect just as honorable and successful commercial houses do. They cannot expend what they have not received. If, in order to do this for a time, they borrow money, they must pay both interest and principal. If they employ workers they must pay the wages agreed upon.

In some other respects churches and church institutions must disregard, just as Jesus himself did, certain generally accepted rules of business. A grocery store delivers goods only to its own customers, for payment received or expected. Church doors, on the other hand, stand open to all who wish to come in and enjoy the services. Further than that, the minister regularly responds to every call that comes for comfort or counsel in sickness or trouble without inquiring in advance whether the individual concerned belongs to his church, or to any. Again and again he gives of his time and strength to minister to strangers, as in funerals. Harder yet, but consistently, he will forget the past and give all the help in his power to men and women who have actively and bitterly opposed him.

Church colleges, benevolent institutions and missionary societies are heroically conducted on that thoroughgoing Christian principle. This practice is notable in the case of ministerial relief, to which we are giving especial attention this month. Both because the funds available for distribution month by month are limited and because their handling is a sacred trust, thorough investigation is made as to character, service and circumstances before any name is placed on the relief roll, which is rightly considered a brotherhood roll of honor. The one question which never has been asked is the very first that would have been asked in every case, if this had been a business enterprise and not a church organization, that is, "Has the applicant supported, ignored or opposed this organization?" Not only have those administering this trust refused to make such an inquiry, they have even disregarded their own personal knowledge of opposition in many instances and reliable volunteer information to the same effect in still other cases.

Since the organization of the United Christian Missionary Society practically all of the money for ministerial relief has passed through the United Society's treasury. Every name added to the roll has been unanimously voted by the Board of Ministerial Relief at Indianapolis, unanimously endorsed by the officers' cabinet at St. Louis and unanimously approved by the executive committee of the United Society. And whether the individual in question was for or against

either organization, or any other, has never had any influence on any decision, though everyone knew it might have affected the amount of money available for distribution. Herein church business differs from all other business. Indeed some might say this is not business at all, but who can deny that it is Christianity?

The Conference Movement

NO ONE movement in recent years has taken stronger hold on our people than the young people's summer conferences. In 1920, the first conferences were held, six in number. The announcement has just been made that this summer there will be from thirty-six to forty such gatherings. One of the new conferences held this year, the Culver-Stockton conference, is the third such to be held in the state of Missouri, the other two having already reached the maximum enrollment allowed. The other new ones will be held in Ontario, Canada, Georgia and North Carolina. The Canada conference makes the movement continent-wide rather than nationwide. The next logical step will be to take the benefits of conference training to young people of countries abroad.

Why this almost phenomenal growth? Can it be that young people are interested in the program of living the conference offers—a week of intensive study, play and worship? Is it possible that three thousand young people in our brotherhood deliberately choose this manner of spending what for many of them is their only vacation period? If so, is it not possible their vagaries have been overdrawn, their attitude misinterpreted?

There has been, and is, a wearying amount of talk on the attitude of young people, particularly toward things religious. Many other proprieties they have likewise upset, but their attitudes here have been almost invariably affected, either as a cause or an effect, by their religious attitude. For this reason their religious attitude has been more marked and of more concern, especially as they have grown bolder.

In the conferences, full rein is given them. They think things through in their study groups; they worship without embarrassment or cant in group devotions and in the vesper hour; their recreation is free and wholesome and original. For seven days they "live abundantly," a full well-rounded life, as they would.

Can it be that here they have something in common with the native Christians in foreign lands who are resenting the dominance of the missionary? Have we a similar problem here in the homeland with a group who would make their own interpretation of Christianity, and are we on the brink of solving it?

Certainly, the popularity of the conference movement is significant—of something or other.

The Interest of the Church and of the Ministry

A Great Lawyer's Brief in the Most Important Case He Ever Argued

By E. S. JOUETT

TODAY marks another milestone in the onward march of our brotherhood—a definite, workable proposal for the solution of the church's most outstanding problem. This problem was to devise a just and reasonable method of dealing with the disability or retirement of our ministers, and thus meet the demands of social justice and our own conscience, and secure and hold in service a ministry worthy of our people and their great cause. The suggested solution is the contributory pension plan offered by the Commission on the Ministry. It is the result of many months of devoted study by the commission and its central committee, and is presented with a unanimity and enthusiasm which forecast, we trust, its complete success. If so, there will be removed what for a century past has been a serious blight upon the conscience and character of our communion.

Ministerial Relief Insufficient

The method heretofore pursued of providing for our disabled and retired ministers through ministerial relief is wrong in principle and inadequate in practice. The principle is wrong because the money is raised through a plea which, however sugar-coated, is based upon pity for the old minister, instead of justice, and it is distributed as charity after an application, which involves the surrender of the applicant's priceless pride as he lays bare the secret of his poverty and humbly asks for help. This is a terrible price for God's minister to pay for the privilege of serving him whole-heartedly throughout his entire working life. But it is a still more awful indictment of his lay brothers, who have depended upon him for spiritual sustenance while devoting the most of their lives to accumulating property, and yet who, when they close the pulpit to him because of disability or age, are heartless enough, or perchance just thoughtless enough, to turn him out to shift for himself,

though well knowing that necessarily he has been unable to accumulate anything and at that time of life can earn nothing. And the tragedy of it is that this calamity often falls when his accumulated learning and experience would make him useful for many more years were it not that the churches, on account merely of his age, are afraid to employ him lest he become a charge on their hands. What can he do? Nothing but suffer and possibly pray to die.

Ministerial relief of course must continue, make-shift though it be, until an adequate pension system is put into effect, and to an extent it must be contin-

ued thereafter for exceptional emergency purposes. Of course not all of our superannuated ministers are plain objects of charity, but nearly all become dependent on others for support, which is almost as bad.

But if, for the argument's sake, reliance upon ministerial relief were conceded to be not violative of the basic principles of social justice, but quite sufficient morally, it still should be superseded by something better, because in practice it does not accomplish the result desired. Depending as it does upon appeals to sympathy and sentiment, the returns are necessarily limited, uncertain and fluctuating, with the result in our case that this great religious organization, after vigorous shaking of the bushes, is able to get together annually enough money to assist only one-fourth of those who are en-



E. S. Jouett

Vice-president and general counsel of the Louisville and Nashville Railroad Company, president of the International Convention of Disciples of Christ, elder and Bible teacher in the First Christian Church, Louisville, Kentucky

titled to it, and to furnish to this limited number only the paltry average sum of \$265 per year.

The modern pension system is superior both in principle and in practical results. In principle, because it rests not on sympathy, nor sentiment, nor charity, but is grounded upon social justice, the vital element of which, as applied to a case of this sort, is that when a man gives his whole life in the service of any organization, religious or secular, he is entitled as a matter of right to a fair and decent living

throughout his life; in practical result, because in lieu of an inadequate allowance to only one-fourth of those needing relief, the proposed plan will provide for each minister upon disability or retirement, as a matter of right, a substantial living for himself and family, with equitable adjustments for his wife and minor children in case of his death.

Since this plan is to be submitted to the two interested parties for approval, the query naturally arises as to what is each one's interest in it. What has already been said is in large measure an answer to this query, but a brief definite statement as to each may be helpful.

The Interest of the Ministry

The minister's interest in this proposal is obvious. To discuss it in order to secure his approval would be almost a reflection upon his intelligence. The 2½ per cent of his own salary to be contributed by him is his only financial obligation, and this is insignificant in comparison with the value of the ultimate outcome. Furthermore, there is no contingency in which this would not be returned to him with interest. For this slight contribution he receives not only the substantial and legitimate betterment of his future financial condition, but with it an uplift of morale which will insure his satisfied continuance in the ministry, and will put into his work a zeal and energy and singleness of purpose hardly possible under the present conditions. This is true because, as the minister's outstanding blessing, he will become for the first time psychologically a free man—free from that ever-present, ever-growing dread of those future years when inevitably he must go down the hill, and ultimately reach the bottom, yet with a remnant of life left to be spent possibly in poverty or distress; free from that even greater fear for his beloved partner, who perforce must share the same fate; free to turn his back on temptations to go into business; free to give all his time and energy and strength to his glorious calling, and that with a spirit which will keep him ever at his best. Then, too, many a man is just in his prime at sixty-five and has many years of useful service left. Under the proposed plan such men may, and will, continue to secure important employments which otherwise churches would be afraid to make. And finally, when the burden of active service is laid down, think of the years, mayhap many years, of peaceful rest, of reading and reminiscence, of sweet fellowship with kindred and friends—in a certainty that the wolf will never be at the door.

The Interest of the Church in Its Duty

The interest of the church, while not so directly apparent, is in fact as great and important and compelling as that of the ministry. It is true there are placed upon it—and I mean upon the rank and file of

the laity—certain definite and substantial financial liabilities. These must not be overlooked nor minimized, but squarely faced. Each participating church will have to pay to the pension board annually, as an item of current expense, a sum equal to 8 per cent of its pastor's salary. Some may grumble about this annual obligation, but it is so manifestly right and will fall so lightly upon each individual that they will pay it. The big task, however, and the one which will challenge the courage and ability and generosity of our laymen, will be raising the fund of \$8,000,000 which, for want of a better name, is designated as "accrued liabilities."

As this may be obscure, I digress to explain that it is necessary to provide now, but only once for all, a fund that will perform the function of what would have been the accumulated fund on hand if this plan had been in force during the past years of service of the men now in the ministry. The mere fact that we have been derelict in making this provision earlier does not lessen our obligation to put these upon the same footing as those who are just enlisting in the service. They have borne the church's burden through all those years, and that with no brightening hope for the future until now. This view of the case, the correctness of which seems too obvious for discussion, has been accepted in all the other church pension schemes. This large sum of money, together with the current annual payments, will be handled the same as insurance funds under the laws relating to insurance companies, with every protection as to safety, correct actuarial practice and economic administration.

The reasons why the church should accept this plan grow out of the church's duty, first to the minister, and second to itself. As to the first of these, the supreme consideration is that the church shall do social justice, which I have already defined. This moral claim is becoming more and more definitely recognized in the secular world, as by the government's treatment of its officers and men in the army and navy, its judges and others, and by railroads, industrial plants, banks, colleges, certain states and municipalities and other institutions. There is no suggestion that these so-called soulless organizations are dispensing charity. Their pensions are regarded as deferred salary morally owing, but withheld as it were out of current salary by reducing the latter, and kept for payment later on in the declining years of the employee's life. If this moral claim is recognized by secular interests in the treatment of their employees, much more readily should it be accepted and acted upon by the church in relation to its ministers.

The conscience of the church, from its very nature, should be the most sensitive and noble of all. Its cardinal function is to preach righteousness to all men, and in a business way it deals with only one set of men—its own ministers; and yet with these our church,

as I have tried to show, has not dealt either justly or in accordance with its own preachments. This doubtless has been due more to thoughtless indifference than to wilful injustice, but the result to the ministers has been the same. I am speaking plainly because, after studying this subject, my conscience demands that I tell other laymen the unvarnished truth, that they may be aroused to the same realization that I have of the enormity of our offense against our ministerial brethren. I marvel at the patience with which they have borne this injustice through all the years, though I can understand the timidity and embarrassment and fear of misunderstanding which have restrained them from pleading their own cause.

Further persuasive evidence of the validity of this moral obligation to the ministry is the fact that the other larger communions comparable with our own think the same way about it and have carried their thought into action by inaugurating pension systems similar to the one now proposed. They have the following sums, including the accrued liabilities, in their respective funds: Methodists \$19,000,000; Northern Presbyterians \$11,000,000, with a campaign in progress for \$15,000,000 more; Northern Baptists \$12,000,000; Congregationalists \$9,000,000; and the Episcopalians \$21,000,000. The latter church, though under a form of church government different from ours, has no way of compelling participation of the individual church in an enterprise of this sort, and yet, wonderful to relate, actually 100 per cent of its congregations are cordially participating.

But if we forget the precedents mentioned and consider this subject *de novo*, what does social justice require of the church? Or to put the bald question that someone may ask: "Why should a preacher get a pension when no one gives me a pension?" Perhaps here and there a minister and layman can be found as to whom it would be hard to answer this latter question; but we are considering, and must consider, our ministers as a group of some four thousand or more. Thus viewed, the difference in the situation of laymen and ministers is very striking. While other men in their earlier years are becoming established in their respective secular employments, the minister is engaged in the unproductive occupation of preparing for his work, which begins at the average age of twenty-eight. From that time on the demands upon his time and energy, as well as an appreciation of the fitness of things, preclude his engaging in any other occupation for making money. His average salary in our communion is \$2,250. Preachers of course are entitled to, and for many reasons should, marry and lead the natural family lives of other men. If they are to maintain the respect of their communities, which is essential to doing the Lord's work properly, they must dress themselves and their families respectably, educate their

children, have decent homes, entertain visiting brethren, buy books, attend conventions, and generally maintain a scale of living somewhat in keeping with the customs of their parishioners, among whom will always be found people possessing culture, means, education and other characteristics which call for liberal living expenditures. With the dollar depreciated to only two-thirds of its former purchasing power, it is almost impossible for these men to save any money even for life insurance, much less for their support in case of misfortune or old age.

While of course there are men in other walks of life who because of natural or other limitations do not earn as much as their preacher, yet upon them there are no such calls for expenditures. But even they, as also their more prosperous fellow members, have open to them every secular avenue for money making. Furthermore, the reputation and earning power of laymen generally increase as the years go by, so that at sixty or sixty-five, because of the combination of earning capacity and accumulated earnings, they are enjoying the most prosperous period of their lives. But the minister's salary begins to go down at fifty-one, and gradually dwindles until at or around the age of sixty-five few churches will take him at any price, the demand being for younger men.

Because of these unequal conditions ministers cannot be compared with laymen—not even with the laymen who receive pensions from the government, the railroads and others.

It seems obvious, then, that even without the precedents of other employers or other communions, the peculiar conditions surrounding ministers are such that the dictates of common justice place upon the churches an obligation to provide their living which is as binding after as during actual service—an obligation which it is believed that every right thinking Christian man, when he considers this matter, will recognize and be glad to fulfill.

But there is an even higher obligation than that of social justice. The church is subject to a divine ordinance, promulgated by the Holy Spirit, that those who preach the gospel must live by the gospel. Surely by no legitimate construction can this mean that when the laborer, giving his whole life to this service, must stop because of disability or advancing age, the promised living also must stop.

The Church's Duty to Itself

If the Christ whom we worship still lives; if his final command to make all men Christians is still in force; if the method of executing it through men's preaching is still the scriptural way, then it is the vital duty of us laymen to make this method effective. That means in this age of almost universal education, of engrossing business interests, of manifold pleasures and amusements, and of insidious skepticism,

(Continued on page 35.)

The Church Cares for Her Own

F. E. Smith Lifts the Curtain on the Heart-gripping Work of the Department of the Ministry

The Backbone of the Church

IT IS a queer sounding phrase and the facts are still stranger. She was the loved daughter of a minister. After giving his life in a consecrated ministry, her preacher-father was called to the other side and a little later her mother joined him.

The invalid daughter was left to face life alone. Her brothers, one a minister, have their own family cares, and could not give her the home she needed.

Correspondence is a poor way to find out the facts about a soul that has suffered eighteen years with rheumatism. We went in person to see about it.

The preacher had left the church; it was too weak to continue his support. "The woman that keeps the restaurant can tell you all about the Christian Church," said the hotel man. There we went. We told our business and asked if she knew the invalid daughter of the minister. "Why, she's the backbone of our church," she exclaimed, and added, "We don't know what we would do without her." The sentiment expressed by a former Methodist minister is much the same.

We found she had not been out of the house more than a half-dozen times in the eighteen years. Most of her joints are solid now. To sit in a chair all day, or lie in the same position at night does not afford much exercise. Her radio, the thoughtful gift of friends, and her correspondence are her contacts with the outside world. But she loves the world and its folk with a conquering optimism. In the two-hour visit there was no complaint. It was like a bright bit of sunshine on a rainy day to hear her talk.

Above all her interests and heart's desire is her love for the church. Her life is in the little struggling band that with her encouragement does not know how to give up.

We had a hard time getting to the town, but it was worth a week of effort to see such a triumph of the spirit over circumstances most depressing. The church can well claim

her as one of her own in the large family that lives by the grace of grateful hearts who care for the ministry.

The Testimony of a Brother Pastor

Dear Brother: I was pastor of the Methodist Episcopal Church at Vienna for five years, and during my pastorate there I became intimately acquainted with the woman of whom you write.

She is an invalid and seldom leaves her home and chair. Yet she is one of the most beautiful Christian characters that it has been my privilege to meet in a long Christian ministry. She wields an influence and a Christian refinement over the community that cannot be estimated in dollars and cents. If it was not for her loyalty and ability and unstinted efforts the little band of Disciples of Christ would have long since given up. She is one of the greatest spiritual powers that I have ever known, worthy of every support and confidence.

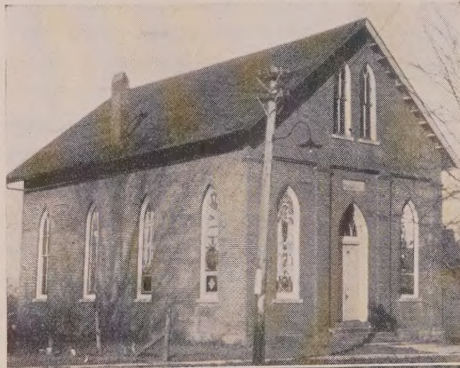
J. B. JONES.

The Widow and Her Family of Five

HIS ministry lasted for a score of years. They were aflame with a consecrated enthusiasm that cared not for prudence, frequently bringing his family into the risk.

His passion was founding new churches, or opening closed ones where the light had burned low. Part of the time in his later ministry he worked with the Ohio state organization. His last work was with the Clarke Fund in Iowa.

Then he was called home, leaving her with five children and \$1,000 invested in an old church building and lot on which he had advanced the money fully, hoping to establish the cause there and



The church and its
"backbone"



be repaid. It was a daring venture, and he lost.

Waiving aside what or where his work in the ministry had been, Ministerial Relief took a firm hold of her crushing burden, and lifted enough of the load so that she could take command of her situation.

She, not yet to middle life, is making a fight fit for a heroine's part in romance and, with the help of the church, is winning out. The children, now ranging in age from three and one-half to sixteen, have been kept with their mother. There is a tingling joy in the courage that has been brought to this home. Praise and gratitude for the church that cares, constantly comes from this mother and her children. Truly the church does love her own!

The Girl Artist

SHE always did like to draw. All her friends knew of her talent, even in early school days. In high school her posters were so popular that she overreached her strength making them for the many school activities.

One day the doctor said, "There is a long rest ahead for you." We had thought

The widow and her family of five



The girl artist

her safe from the influence of the white plague that had carried away her mother, father and sister in turn, on its tide of suffering.

For three and one-half years now she has carried on her brave and smiling fight against heavy odds, living all the time in a sanatorium away from friends and early home surroundings.

The fellowship with her as we have helped her on behalf of the church, has been a great joy. To help such a youth of the manse, left alone, has been a solemn privilege. Her appreciation of the church because of the chance it is giving her is plainly manifested in her interest and concern for its ongoing. Here again is shown how the church loves her own. That others recognize this service is

shown in the following letter:

Dear Mr. Smith:

It is both a duty and a pleasure to testify to the aid rendered by the Board of Ministerial Relief to the children of George S. Lawrence, deceased, a former minister of the Church of Christ.

There were four of these children. Their father died about six years ago of tuberculosis. Their mother had died a short time before of the same disease. The Security Trust Company was appointed guardian of the children shortly after their father's death. The oldest girl died of tuberculosis within a few months of her father's death. From life insurance carried by the father and other funds received from his estate there was less than \$1,000 for each of the children—a sum totally inadequate to provide for their maintenance and education. The Board of Ministerial Relief almost immediately began to contribute \$35 per month for the support of the three remaining children, and has continued such contributions up to the present time. The demon of disease has pursued the family relentlessly. The second child, a beautiful, attractive young woman, contracted tuberculosis more than two years ago, and has been in a sanatorium in Lexington, in El Paso, Texas, and in Boulder, Colorado, since that time, making a desperate fight for her life. The Board of Ministerial Relief has been most generous and kind in supplying the funds necessary to pay for her treatment and care. Without the aid furnished by the Board of Ministerial Relief she would have inevitably succumbed long ago.

I cannot conceive of any more considerate or helpful attitude on the part of an organization than has been manifested by the Board of Ministerial Relief toward these orphans. There has never been any sign of impatience or reluctance in furnishing whatever has been required; on the contrary, the only regret seems to have been that more could not have been done, and that the results in every case could not have been more satisfactory. The spirit in which the gifts have been made has not been such as to make the recipients feel that they were objects of charity, but rather that some compensation was coming to them on account of the services rendered by their father to the cause to which he gave his best efforts in life.

As an officer of the company which is the guardian of these

children I shall always be glad to commend the splendid, unselfish services of the Board of Ministerial Relief in their behalf.

Respectfully,
C. N. MANNING,
President.

Morale Furnished for the Fight

WHILE in Drake University twenty-odd years ago, he could have passed for a football player anywhere. Yet he had the gentle soul and passion out of which are made preachers.

To preach for fourteen years, see five hundred added to the church, and possess a future in the ministry equal to any—then one day to have to quit, let the mother carry on the fight to keep the home going, sacrificing every particle of property in the search for health, and then to have to give up still more—

That was when the church stepped in and got beneath the burden. It was a joyful undertaking to be of this service. That was five years ago—long ones



Fighting on

in as brave a fight by that woman, the preacher's wife, mind you, as was ever chronicled by tongue or pen.

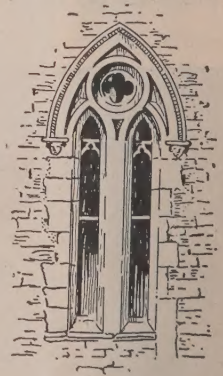
In that time the boys have come to be strong young fellows, fifteen and seventeen. The mother at middle life, against almost hopeless odds, has carried on, at each place taking hold of some weak church and nursing it into strength, doing more than many preachers, while at the same time carrying the load on heart and back. One wants to give out a long, loud cheer over the courage and grace of God seen in this family.

Despair overwhelming would long ago have broken both life and home had it not been, through these long years, that the church cared for her own. If the church at large had a

tithe of the faith and courage of this broken preacher's home, the kingdom would have swept all before it long ago.

What a Pastor Thinks About

I AM thinking.
It is almost midnight;
No one can guess all that I have seen this day.
I am a preacher.
I have been to the hospital today; pale faces, sorrow, anxiety;
I collected money today for the chest.
Where death came to a father, I was there today;
Then I went straight where a mother died, ten blocks away.
Five miles I hurried across the country to an injured man.
I have been to a party;
I left early.
At eleven-thirty I heard a heartbreaking confession;
What I shall tell you tomorrow, O Youth, I do not know!
You see there's a lot of business around this church today
For cure of souls. O time to think!
Letters I received today;
Love to you, dear fellow, but you didn't raise enough money for missions.
I know it;
While praying today with the sorrowful, I thought about that money;
I will stay up late tonight and maybe I can plan it.
The telephone is ringing—
Business, machinery, organization—and get that money;
Maybe God will give me fresh thoughts tomorrow.
Report blanks have to be filled out;
That money—
I heard tales today and shouting against some prodigal;
I held my baby a little while;
I read poetry;
Tomorrow I have a funeral.
I have a funeral the next day.
The next day I have a funeral.
It is twelve o'clock.
It was twelve-thirty last night.
I am going to say my prayers.
But the shouting against that prodigal—
But that money—
What is my ministry?
I am thinking—



The Rise and Reign of a Preacher

By W. R. WARREN

SOME five and fifty years ago a tow headed, freckle faced boy stood in the door of a plain brick church on Freemason Street in Norfolk, Virginia, and wondered why so many intelligent looking people went by, to worship elsewhere, without seeming to realize that here was the very church of Christ himself with a platform on which all Christians could unite. The boy's father had built the church to house a congregation whose first meetings had been held in his own home and whose first regular preacher had been supported by an equal division of his net income as a merchant. Eddie was accustomed to rise early every Sunday morning to unlock and sweep the church and set everything in order for the services of the Lord's day. His volunteer task was well done in time for him to do much thinking before his own people came, and "The thoughts of youth are long, long thoughts." Finally he "did something about it."

Through a period of eleven years in the city of Louisville, Kentucky, the crowds that thronged Macauley's Theater one Sunday night of every month to hear the sermons of Dr. E. L. Powell wondered that anyone should stay away, and thousands of those who could not attend read the sermons next day in the *Courier-Journal*. For twenty-one years in that city an annual event of distinction was the Powell Banquet, an undenominational fellowship with as many as five hundred persons present, each regretting that anyone should miss. For forty years in Louisville strangers on the streets at church hours have wondered why so many people were going to the First Christian Church, and those who did go have been equally perplexed that there should ever be vacant pews or even standing room.

That these estimates of E. L. Powell's preaching

are not local and partial appears from several outside events. In 1899 the national convention of Disciples of Christ, held in Cincinnati, reached the highest level attained up to that year, in the celebration of their oldest society's jubilee, the American Christian Missionary Society having been organized in the same city in 1849 with Alexander Campbell as its first president. Of the five thousand who filled Music Hall for that occasion there are still hundreds who remember E. L. Powell's address as the climax of the entire convention. In 1907 the convention met in his native city of Norfolk, Virginia, and he was appointed to preach in the auditorium on Sunday, the great day of the meeting. As the crowds poured out of the doors after the service, one of the ablest ministers the Disciples have produced in a hundred years declared earnestly, "No one else ought to try to make a speech in this convention. We ought to transact our business and go home with that sermon fresh in our hearts!" What must have been the thoughts of Edward Turner Powell, the preacher's father, as he sat in the throng that day! Joseph Fort Newton, himself recognized internationally as one of the greatest preachers of our day, puts Powell in the front rank both in *Some Living Masters of the Pulpit* and in *Best Sermons*.

That E. L. Powell is not merely an orator was correctly indicated some years ago when a man well qualified to speak declared, "E. L. Powell is the conscience of Louisville!" Utterly free from sanctimonious cant and professional posing, he carries genuine faith and high ideals into every human relationship every day in the week, and at the same time manifests always and everywhere a warm and

(Continued on page 34.)



First Christian Church, Louisville, Kentucky

In the circle, the building at Fourth and Walnut Streets, erected in 1860, the year of Dr. Powell's birth. Below, the present building at Fourth and Breckenridge Streets, completed in 1911 with \$300,000 of the proceeds from the sale of the old site, the balance of \$50,000 being put in an educational fund. The six Corinthian columns that distinguished the old church were carefully saved and used again in the new, not only with fine architectural effect but also as a perpetual expression of spiritual continuity.



The Central Committee of the Commission on the Ministry

(1) Oron E. Scott, (2) C. M. Rodefer, (3) W. A. Shullenberger, (4) M. L. Pontius, (5) B. L. Rand, (6) Thomas C. Howe, chairman, (7) Robert C. Baltzell, (8) Mrs. Isabelle Collins, (9) I. J. Cahill, (10) J. H. Goldner, (11) W. V. Crew, (12) Mrs. Alda E. Teachout, recording secretary, (13) Samuel Ashby, (14) A. D. Harmon, (15) Myers Y. Cooper, (16) E. S. Jouett. Absent, Mrs. Florence Miller Black.



F. E. Smith

The Progress of the Proposed Pension Plan

By F. E. SMITH

PENSIONS in industry is good business. Public sentiment expects that such a provision will be found in the corporations of industry and business, rail-

ways and cities, as also for teachers. The recent federal legislation effective July 1, 1926, placing all civil service employees within a pension plan, is one of the most sweeping testimonies that we are in an age that believes in pensions. Three and one-half per cent of the salary of each employee is deducted to assist in providing benefits. After fifteen years of service as much as \$1,000 per year may be received as a pension.

Pensions pay in business, for few are so hard of heart as to cut off an old dependent employee who has given valued service to the company, without some recognition of the contribution of the employee to the building of the business. Without a pension they stay on the pay roll, slowing up all the work about them, and frequently the cause of mistakes and accidents. A pension is humane to the employee in the form of continued support, and allows the employer to keep his conscience clean and to conduct his business efficiently. It fosters contentedness and continuity of service. Most of the progress of pensions in business has been made in the last ten years; the idea has come into prominence in the last twenty-five years.

The growing sentiment for church pensions in the last decade has been one of the distinguishing marks of church life of America. Almost every religious group has some form of pension. The constant tendency is to place this work on an adequate and sound business basis. The expression of the sentiment in our group began to take its present form at the Cleveland International Convention in 1924, authorizing the appointment of a commission on the ministry to be composed of representative men and women. The announcement of this appointment was made at the Oklahoma City convention in 1925, and the first report was made to the Memphis convention in 1926.

The membership is composed of two hundred fourteen men and women of the United States, Canada and England. As soon as appointed, the members in the convention met and organized, electing Thomas C. Howe, Indianapolis, chairman; Mrs. Alda R. Teachout, Cleveland, recording secretary; and F. E.

Smith, executive secretary. A central committee consisting of seventeen people was appointed to conduct the business of the commission ad interim. (See opposite page.) Much credit is due this group for the earnest way they have given themselves to the prosecution of the large and difficult task. Plans were at once set going to gather data from the ministry, missionaries and college teachers. A vast amount of information has been gathered, studied and analyzed as the basis for a modern, adequate pension provision.

An understanding of something of the spiritual quality that lives in the work can be found in the meeting of the commission last April in Indianapolis when a large part of the membership gathered to hear the facts regarding our ministry, and to deliberate on a plan that would be attractive and sufficient. The cause is so fundamental to the life and progress of the church, the challenge of the facts and plans were so compelling that as the group came up to the climax on the second day, a profound emotion took command of the members. Great and moving moral impulses lie within the task, with warm and far-reaching spiritual compensations for the church.

THE response to the request for data has been a great demonstration of cooperation, and points to the fact that we are ready for a great move of this kind. We have either had replies from or have reliable information covering more than 95 per cent of our total ministry. Nothing like it has ever happened before in the history of our ministry. We have been greatly encouraged and inspired by this response to go forward with this enormous and significant task. The cooperation of state secretaries and others has been all that could be desired.

The commission's report at the Memphis convention attracted attention. There it was shown that our men enter the ministry at the average age of 27; the present average age is 44; there are more men at 36 than at any other age. The average age of our ministers' wives is 41. The number of children per home for those reporting children, is 2.23, the average age being 9.79. The average salary is \$2,250. One hundred and one receive a salary of \$5,000 or more, but 76 per cent receive less than \$3,000, while 46.3 per cent receive less than \$2,000. There has been a fifty per cent increase in the salary in the past decade. This is generally true of all Protestant churches in America. The tables show that the salary increases until age 51, breaks again at 57, and at 61 is down to

the amount received at age 31. At 66 it is back to the amount received at entry.

The commission on the ministry does its work as a part of the survey being made of all our work. Upon approval of the commission on the direction of surveys, the report of this commission was made to the Memphis convention with permission to use the material for education and publicity. We are now in the process of acquainting the churches with the facts of the survey and the proposed plan. As a part of this work, conferences are being held with various groups, and presentation is to be made in most of our state conventions. It is nothing less than remarkable how the facts of our ministry, and the proposed pension plan capture and hold interest. The greater the business man, the more promptly and completely he is convinced.

A considerable amount of literature has been issued, mostly for study by the commission. The *Syllabus* contained the facts for the April meeting of the commission. The report of this meeting was made in full, including addresses. The *Memphis Convention Report* has graphs, tables, statistics and details of the plan, with a report on the form of organization. The *Statistical Bulletin* gives the average salaries by states, with other condensed information. Further publicity is planned to reach the ministry and church officers as the next approach.

As a people we are capable of great accomplishments. In the last "baker's dozen" of years the Million Dollar Campaign was completed. The Men and Millions Movement has now reached the original goal of \$6,000,000. We were among the first in America to pay in full our Interchurch underwritings. The Shelton Memorial of \$100,000 has been over-paid by \$13,000. The Golden Jubilee of \$1,000,000 has been met in cash with \$7,000 in addition. Our colleges have secured assets of \$5,000,000 in the past two and one-half years, and the total college

assets have been raised from \$8,000,000 to \$32,000,000. We are building churches at the rate of \$8,000,000 per year, and have an annual pay roll to our ministry, missionaries and college teachers of \$10,000,000. We organized the United Christian Missionary Society with combined assets of \$12,000,000, and the Board of

Education to function for all our colleges. We founded WORLD CALL, chief of its kind. Surely this last decade has been momentous with meaning. We now speak confidently of a great memorial church in our capital city, and look forward assuredly to the proposed pension plan that will probably involve \$10,000,000, and will be the greatest task our people have undertaken. Who says that greatness and idealism have been lost to the Disciples of Christ!

A modern pension provision is an evolution. The beginnings are found in the spasmodic appeal for funds to answer special cases of tragic need. This is followed by a more orderly and systematic method with a well defined policy for procedure for granting benefits and a regular appeal to the churches for support. The next step usually is a limited pension plan, sound and businesslike, but not paying annuities of sufficient size to make a real resource for the ministry. The desire for a proper pension plan may be observed from the fact that \$35,000 was paid in dues last year in the present pension system. There is over \$400,000 in the fund, gathered in seven years from dues paid by the certificate holders and from the contributions of the churches. The final form of organization is a modern, adequate and comprehensive pension plan based on the necessary facts regarding

the ministry, actuarially sound and of sufficient benefits to satisfy both church and ministry. The fact that such a plan gives adequate assurance to the ministry, and that no further appeal has to be made on behalf of the ministry, except the Easter Sunday school offering for Ministerial Relief to support the present relief

Proposed Benefits and Costs

(a) An age annuity at 65 which is planned on a basis of half the average salary during the term of service, with a minimum of \$600. Retirement at 65 is not compulsory, age annuity to begin with retirement.

(b) A total disability benefit amounting to 40 or 45 per cent of the salary at the time of disability depending on the size of the salary, the larger per cent going to the man on the smaller salary. This disability benefit to be determined by the medical director.

(c) Widow's benefits consisting of two parts: first, a cash payment to her, upon notice of the death of her husband, of \$1,000 to assist her in adjusting herself to her new circumstances; and second, an annuity of sixty per cent of the amount of her husband's annuity, with proportionate provision for the widow whose husband dies before age of retirement.

(d) A children's annuity upon death of the father, consisting of \$100 up to age eighteen, and continuing until twenty-one, if in school.

(e) Withdrawal. Upon leaving the ministry he may receive in cash the money he has paid in dues plus four per cent interest.

All benefits except the cash payment to the widow, are in the form of an annuity, and payable monthly.

It is planned that the minister shall pay two and one-half per cent per year on an amount equivalent to his salary, the payments to be made monthly. Where there is a parsonage, it is considered an addition of 15 per cent to the cash salary to make the full amount of his income from the church. It is planned that the church or salary-paying organization shall pay eight per cent per year on an amount equal to the salary of the minister. These payments are also to be made on a monthly basis or in advance, if preferred.

In addition to these annual payments there will have to be secured an important sum of money with which to begin the plan and to finance the prior years of service for those now in the ministry but for whom no payments have been made under the plan. This fund is called the accrued liabilities. Securing this sum not only places the plan on a sound business basis, but also makes morale for the continued support of the plan.

roll, is a compelling argument. Directly or indirectly, we pay for an adequate pension plan. We should, therefore, have the benefits.

With the counsel of one of the most competent actuaries in America, George A. Huggins of Philadelphia, who, a good churchman himself, has specialized in church pension funds, the proposed plan has been built with great deliberation after wide counsel from churches and preachers, and the advice of many of the best experts on the continent.

The cost of such an adequate and satisfactory plan is not large. To the church paying the average salary, it amounts to fifty cents per day, and for the minister on the average salary it amounts to two street car fares per day, while the accrued liabilities only equal one year's total salary.

According to the recommendations, the organization will consist of a separate corporation, fraternally related to the other organizations serving the brotherhood and reporting to the International Convention, which also will nominate those to be elected as directors.

Our effort, while an enormous task, will be easier because of the success of others and the fact that we are farther advanced in an age that believes in pensions. It would seem a reasonable proposal to raise for such a cause a sum payable over a period, probably of three years, equal to the amount of our annual pay-roll. To place the workers on an assured basis and in a plan that will need no further appeal, is not only a challenge to business men, but also a great satisfaction. The business men believe in pensions. Robert H. Stockton with his gift of \$400,000 is a case in point. Already assets of over \$1,000,000 have been created for the benefit of our ministry.

The results that will follow the establishment of such a pension plan are many and significant. Such an effort is a great factor to make for unity and magnify idealism among our churches, as usually observed by business men upon hearing of the plan. It will be a source of great encouragement to the ministry to give a full lifetime service and will enhance the minister's power by releasing him from

gnawing anxiety regarding his future and the welfare of his family. It will give dignity and respectability to the ministry. It will help bring young men of leadership into the ministry. One student said, "If the church is really to care for the ministry, a man can afford to put his life into it." It will do away with the relief appeal for the ministry as a source of dependence, "taking the minister out of the pity class and putting him into the business class," so far as retirement benefits are concerned. It will help stabilize the ministry and do away with much of the restlessness that now plagues both church and preacher. It will help to conserve the resources of the minister. He will not be

Experience of Others

The Methodist Episcopal Church has \$19,000,000 in its national fund besides large sums held by conferences. They are now preparing plans to place their pension on a contributory reserve basis which will involve much larger sums. The Methodist Episcopal Church South, has completed its \$10,000,000 endowment fund with payments on pledges ahead of schedule. The Northern Baptists have \$12,000,000 in their fund. The Congregationalists have \$9,000,000. Their Pilgrim Memorial Fund of \$5,000,000 was over-subscribed by more than twenty per cent. The Southern Baptists have \$2,000,000 with plans for enlargement. The greatest success in the church pension field is the notable achievement of the Protestant Episcopal Church led by Bishop William Lawrence and Monell Sayre. The campaign, completed in 1917, asked for \$5,000,000 for accrued liabilities to finance the prior service of their ministers. They secured \$3,750,000 and their Church Pension Fund now has \$21,000,000. The Presbyterian Church U. S. has \$2,000,000 with plans under way for a modern church pension. The Presbyterian Church U. S. A. has a fund of \$9,000,000, and is now in the midst of a \$15,000,000 campaign with over half the amount raised, and every indication that the campaign will be completed within the year. Secretary Andrew W. Mellon, treasurer of the fund, is paying all the expenses of the campaign and contributing \$250,000. His brother, Richard B. Mellon, is giving a like sum. Hon. Will H. Hays, chairman of the laymen's committee in charge of the campaign, is giving one-tenth of his appraised wealth. Their laymen throughout the country are handling the matter in a magnificent manner.

led to think so easily of oil and gold mining stock, because of his economic fear, the victim of get-rich-quick schemes. It will help stop the gambling lure for the preacher. It will help keep the conscience of the church clean so far as support of the ministry is concerned. It will be a humane way of retirement, whereas now many times a man must stay with a church when his usefulness is over in order to live, oftentimes to the ruin of the church. Above all, the spiritual element contained in such an effort will be worth all the labor, time and money required.

There ought to be one man in the community who is permanently freed from the grind and drive of economic necessity to give every moment of his time and every ounce of his strength to the supreme and eternal interests of the entire group. To guide youth, to counsel manhood, to comfort age; to lead the upward climb of souls, assailed on every hand by unnumbered foes; to cherish hope, to foster faith, to nourish love; these are not tasks for half-hearted labor.

Reduced to their most material aspect pensions are found to be a practical necessity in this highly organized age. The government, the railroads, the largest commercial enterprises and the wisest educational leaders have found pensions indispensable in recruiting their ranks, in maintaining contented and efficient service, in holding workers to the end of their effective years and in retiring them promptly and honorably when they are no longer an asset to the service.

My, How the Child Has Grown!

Can It Be the Officers of the United Society "When They Were Rather Young?"

To the discerning reader who first sends in the correct identification of these pictures, "World Call" will award a year's subscription to the magazine. If you can't detect the "something familiar," perhaps the process of elimination will help. Among the officary showing this evidence of having once enjoyed younger days are F. W. Burnham, S. J. Corey, Mrs. J. M. Stearns, C. W. Plopper, Miss Helen Goodrick, M. H. Gray, C. M. Yocum, Miss Lela E. Taylor, Miss Daisy June Trout, Grant K. Lewis, Jesse M. Bader, J. H. Booth, F. E. Smith, R. M. Hopkins, Miss Joy Taylor, Mrs. Affra B. Anderson, W. R. Warren, H. B. Holloway, H. B. McCormick and John R. Golden.

Can you locate them?



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Union Theological Seminary, Manila, completed in June, 1926, at a cost of approximately \$50,000. Dedicated December 15

What Is Happening in the Philippines?

Another Changing Country Stands in Review

By FRANK C. LAUBACH

Congregational Missionary in the Philippine Islands; Author of "The People of the Philippines"

THE Philippines reminds one most of a kaleidoscope. This country changes with every revolution of the earth. Americans realize the rapidity with which the political situation changes, but may not realize that this same flux characterizes every phase of Filipino life. The change is not always in the same direction. It resembles the line on the stock market tape, up today and down tomorrow.

This is why one should not attempt to write a book on the Philippines after a two weeks' visit. The line of that particular month might be going in a direction which does not represent the general trend.

After one has been in this country for five or ten years, with eyes open, one sees, not indeed one trend, but several, some of them upward, some of them downward. The most significant thing about the Filipinos is not what they are now, but the direction in which they are going.

An idealistic writer, after spending a week in Baguio and another in Manila, informed us that the question of the Philippines could be decided upon a few great basic principles entirely independently of the actual condition of the Filipinos. That is a comforting position to hold. The more we endeavor to base conclusions upon actual facts, the more contradictory the evidence of facts becomes. If you in America are confused by conflicting reports from the Philippines, you may draw what comfort you can out of the fact that we who live in the Philippines are as confused as you are.

In the first place this is becoming an educated na-

tion. The educational process has been wholesale. The children have pounded upon the doors of the school buildings in most of our towns, eager to gain admittance, and have been refused by the hundreds or by the thousands. There are schools for only one-fourth of the children of school age. Classes are as large as the law will allow. In one private school a teacher boasted of teaching English composition to two hundred pupils, which was four times the legal number.

Two things have been lacking to meet the demand for education. The first was money, the second was teachers. The teachers constitute the more serious problem. One can issue bonds and get money. One cannot supply twenty-five thousand teachers by issuing bonds. Many teachers, indeed the vast majority of teachers, are not prepared for their tasks. Only one teacher in eight has had any normal school training.

One of the things a normal school helps teachers to realize is that pupils must not be promoted until they are ready. Untrained teachers do not realize that. They imagine that it is a disgrace for one of their pupils to fail. They imagine that they do their pupils a favor if they push them through before they are ready. In order to pass the examinations sent out by the Bureau of Education, poorly prepared teachers have permitted cheating and sometimes participated in it. As the pupils passed into higher and higher grades by this process, the necessity for dishonesty became greater because the pupils were less and less

fit for the grades to which they were promoted. Cheating became a fine art. The teacher who watched too closely was regarded as an enemy of the children. The majority of teachers submitted to the inevitable. One young man in an open forum asked the naive question, "Can anybody get through school without cheating in examination?"

Do not imagine that this is worse than the Roman Catholic schools were in the Spanish regime. We have simply carried Roman Catholic casuistry over into our public school system. We are teaching arithmetic, writing, spelling, history and—dishonesty, the last by the project method.

Now we are ready to ask the first question: Is the public school system of the Philippines a success? The answer is emphatically YES; it is a wonderful success as an educational institution but—it has not wholly met the requirements of training for character. Far better than the Roman Catholic schools of the ancient regime, in nearly every respect, but still not building that solid foundation of honest work upon which a nation ought to be grounded.

The most significant facts in a nation are those unseen molecular forces upon which Professor William James says he pins his faith. One of those forces which are destined to change this unwholesome breeding of dishonesty is the Union High School, a branch of the Union Theological Seminary. The students have instituted the "honor system" in classroom and examination. A committee of seniors tries and sentences all who are seen cheating by their fellow students. After many stormy sessions, and much shedding of tears by repentant or rebellious students, the system has been made a perfect success. Students have found that, though it is difficult at first, "anybody can get through school without cheating."

The new school girl is much more wholesome than was the product of the old Spanish parochial schools. She is healthier in the first place. She is eager to play all kinds of games. She knows how to cook.

She is trained in the art of keeping a home healthful and tidy. She is learning to take care of herself. In some places unfortunately she has not learned soon enough.

The demand made upon the new generation by co-education is difficult for a stranger to realize. There was a saying in former times that no girl was safe alone with a Spaniard for five minutes. This typical Spanish attitude toward women as legitimate prey had made deep inroads into the Filipino psychology. It was taken for granted that girls had to be protected from men by constant chaperonage. They were sent to separate schools and surrounded by stone walls while at home. Under this sort of supervision girls had no opportunity to exercise self-control. Indeed they chafed under the external restraints and sought to evade them. When suddenly

all these restraints vanished, when boys and girls walked to school together, sat in adjoining seats, and had a thousand chances to make love where they had none in former times, the results were better than one might have expected. They were not as good as one might wish. On the whole the moral conditions are as good as they

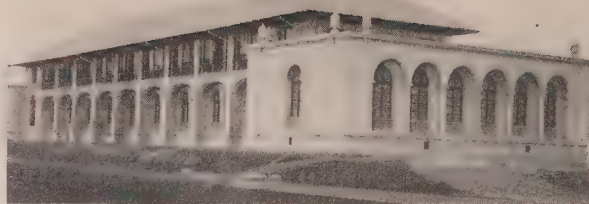


Students of the Union Theological Seminary on Union Schools' Day

are in America, perhaps better. In seven high schools known to the writer the moral breakdown has been very serious, in two high schools nothing less than terrible. Evangelical forces are urging teachers and the Bureau of Education to give girls and boys the instruction which will make coeducation safe. The Bureau has been slow, perhaps partly because the priesthood has insisted that it alone ought to teach morals and religion. At this moment morality is an unsolved problem, and the curve, one fears, is downward.

Is the fine progress of education to continue? There is reason to feel apprehensive that it may not. The Roman Catholic church is spending millions of pesos, building magnificent colleges, schools and dormitories, in an open effort "to counteract the influence of the godless schools." Twenty-five years ago

the Roman Catholic church was bitter in its opposition to the public schools, but the people, smarting with the fresh memory of friar atrocities during the Spanish regime, paid no heed to the priesthood. This time the church is using a different method. It is building finer



Laoag Normal School

buildings than those of the public schools, spending unbelievable sums on advertising these schools, taking every opportunity, through athletics, gorgeous military drills, magnificent receptions and similar methods, to attract the eyes of parents and youth, and advertising either high standards or easy standards to suit the tastes of all classes. It is getting the children of the aristocracy, who seem to have forgotten the struggles of their forefathers. In some places the public schools are being hard pushed. In Tagudin, for example, there are but a few hundred children in the primary and intermediate public schools while there are ten thousand children in the Roman Catholic parochial schools. If the Archbishop continues with his present farsighted policy all public schools will suffer.

The Roman Catholic church has the money for an enormous expansion. The bonds issued for the purchase of the friar lands are coming due, thus releasing fourteen million pesos plus the interest for twenty-five years. Then the Archbishop owns tremendous tracts of land in Manila and throughout the provinces. Nobody knows how many millions of pesos these tracts of land annually produce in rentals.

There is a sharp clash between the Y. M. C. A. and the Roman church at the present time. The Y is indeed fighting for its life. The liberal Roman Catholics are on its side in large numbers. In an effort to win the support of liberal Catholics the Y has stressed its non-sectarian character and has thus alienated the support of some of the Protestant missionaries.

Protestantism confronts this formidable renaissance of the Roman church with the loosest and most inefficient possible form of federation. We cannot enter upon united action

until we get the consent of six local missions, six Filipino church communions, and six mission boards in America. Our chain is as strong as the weakest of those eighteen links. The Union Theological Seminary has been struggling to gain agreement from five cooperating missions, five boards in America, a "cooperating committee" in America, the local board of trustees, and the faculty. It is blessed with thirteen sovereign powers—which is twelve too many. We ought to have a normal school to turn out teachers and help fill the twenty thousand positions now occupied by untrained teachers, but about three of the thirteen sovereign powers above named say "No," and so the other ten sovereign powers bow their heads and permit the Roman Catholic church to fill the schools with teachers.

Before the rising power of the Roman Catholic church the differences between Protestant churches seem trivial. More than ever before they are seeking methods of working together. The gathering of six hundred delegates from all parts of the Philippines in the Thanksgiving Protestant Youth Convention was the largest united activity in the history of the Islands.

Many people believe that Protestantism is facing a period of persecution in this country. There is much heart-searching and much regretting the mistakes and particularly the blindness of past years. There was a time when American Protestantism might have captured this country. That day has passed. It may come again with the turn of the kaleidoscope. Perhaps a persecuted church will be a greater blessing to the Philippines and to itself than a mushroom growth would have been. It depends upon the determination of the church to resist temptations to compromise. Many members have come into Protestantism who changed their name but who did not change their hearts or lives. It would be a blessing if persecution were to deepen their spirituality or chase them out.



Province statue of Jose Rizal, national hero of the Philippine Islands

(Continued on page 35.)

Sectarian Shackles*

By LIBBIE MILLER TRAVERS

Chapter IV

Intolerance

IT IS difficult to recall exact dates in the vicissitudes of my religious life, but by the time I was well into my "teens" there was an entire transformation in the affairs of our congregation. The change was so gradual that I scarcely realized what was happening until I suddenly awoke to the fact that there was no longer joy in going to church. We went mechanically, as it were, without interest, without enthusiasm, without spiritual uplift.

By this time I had finished the public school and was a student in the Normal and I was absorbed by many new and thrilling experiences. Sunday school and church were so much a matter of course with me that until they became intolerable I accepted them without question. Even after I saw the deplorable situation, I had no definite idea as to the cause of the change. As I look back upon those years, however, I can see that the cause lay in a combination of conditions, any of which can blast and kill the spiritual interests of a people.

The first cause, I think, was the debt incurred by the new building. Churches were not then managed in the businesslike way they are today and a debt was nearly always fatal. Year after year went by and still the church was unfinished. Finally, a group of girls, myself among them, went from member to member and solicited money until we had collected enough to fresco the walls and hang opaque shades at the windows, making it possible to shut out the glare of the noonday sun.

It was fully ten years before the outside was finished. By that time spires were out of date, and so we put on a little coop of a belfry which in no way matched the architecture of the church. It didn't leak, however, and it did furnish a place for a bell, which once seemed almost indispensable to a church of any pretensions whatever.

Then, too, our self-made preacher in time outstayed his usefulness. With his limited vision, his sermons were necessarily of a distinctively doctrinal type.

The better educated, broader-minded members grew restive under them and began to long for spiritual food of a different kind, whereupon they were accused by the preacher and his admirers and supporters of "having itching ears" and of seeking strange and unlearned doctrines. They were likened to Israel of old who tired of the ministrations of Samuel and clamored loudly and insistently for a king.

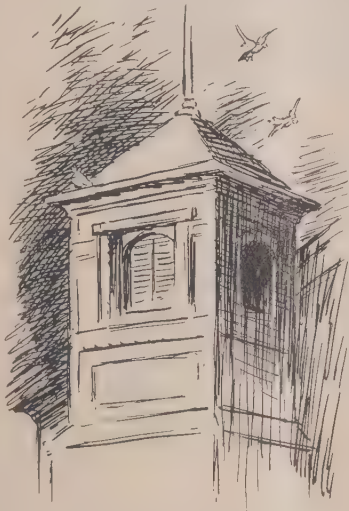
Before we knew it our hearts were set upon the letter of the law. Our doctrines, forms, ceremonies, usages, came to be themselves the objects of our devotion rather than the spiritual truth they once so beautifully symbolized. The dissension inordinately magnified the material, which blasted spirituality as effectively as a killing frost in early September blackens and destroys vegetation.

More and more, as time passed, our schoolmen and others of their ilk were absent from our meetings and were reported in attendance at one or another of the "denominations." Especially were they attracted to the Cumberland Presbyterian Church, where a remodeled, up-to-date building, a pipe organ and an excellent choir offered material attraction, while a scholarly old minister who had been the president of a Cumberland college furnished the intellectual stimulus they missed in a man who prided himself upon the distinction of being "a man of only one book."

Speaking of an organ reminds me that far graver and more fundamental causes of dissension than these local annoyances had long been lurking in the hearts of our congregation.

Many years ago J. G. Holland said that suffrage and the right to shave and sing bass were only the lid that covered a whole chestful of rights for which women clamored and that sooner or later someone would lift the lid and the contents of this Pandora's box would be emptied on our devoted heads. Just so the organ controversy, looming ominously before the Christian church, was only the lid that covered a chestful of innovations on the primitive order, which, standpatters said, threatened to disrupt the church and reduce it to the status of "sectarian bodies."

So great was the earnestness of these Christians and so sincere their devotion to the Bible, that they might successfully have weathered these storms if their theory of congregational integrity and self-government had been allowed to prevail without interference from outside sources, but the flames were



constantly fanned by our church papers, which by and by became a menace rather than a support to the cause.

The American Christian Review, of which I have spoken elsewhere, was preeminently at one time the organ of the conservative wing of the movement. Insisting upon a literal interpretation of the slogan, "Where the Bible speaks we will speak, where the Bible is silent we will be silent," they condemned every phase of church activity that was not dictated by the Bible or exemplified in the primitive church. Instead of being silent where the Bible was silent, they came, in time, to make even more noise about the subjects on which the Bible is silent than they did about its manifest teachings. For instance, their determination to prohibit instrumental music, the choir and, especially, paid singers from the worship, because none of these was mentioned in connection with the primitive church. Sunday schools, missionary societies, church conventions and kindred institutions were frowned on as without precedent in the Scriptures and pernicious in that they tended to usurp the honors and the authority of the church officials by whom all church activities should be directed. The fear of an ecclesiastical system hung like a menacing storm cloud over the minds of the opponents of progressive innovations and they resisted to the death any organization, within or without the church, which might, in time, subject the church to its domination. This fear was partially responsible for the criticism of salaried preachers and for the repudiation of the titles Pastor, Reverend and Doctor, which were declared unscriptural because no one ever heard of Reverend Paul or Doctor Peter! The fact seemed quite overlooked that one also never reads of Elder Paul or Elder Peter, although we purred as contentedly as a kitten over this form of address.

Another bone of contention was the appointment of an unmarried man, be he ever so capable and devout, to the eldership of the church because "the husband of one wife—having his children in subjection" is mentioned as a scriptural qualification of such an official. It is my recollection, though, that far less stress was laid upon the subjection of the children than upon the fact of their presence in the family.

The substitution of a baptistry for running water or open air pools, the use of waterproof baptismal

garments by the minister and of individual glasses in communion were anathema to these unyielding reformers of the old days. And so on, ad infinitum, until nowadays one's soul grows sick and weary in contemplation of it all, for while we, like all religious groups, still have our dissensions, the questions disturbing us are of different type and seem to us, at least of vastly greater dignity and importance than these, many of which have long since gone into the discard.

Perhaps the very climax of this era was reached when dissension arose over the name by which we should be called. Based upon the Antioch passage, we had at first accepted and insisted upon the name "Christian," not only as scriptural, but also as most desirable because it was a name upon which all believers in Christ could unite, and Christian union had originally been the ultimate aim of our movement.

By and by, however, it came to be more and more the tendency to use the name "Disciples." The outcry was appalling. Individual Christians might properly be called disciples, because followers of Jesus were often so called, but to use the term "Disciples" as a name for the church was denominational in effect and not to be countenanced. The use of the capital "D" became the theme of untold discussion in some of our church papers.

The Christian Standard was the leading rival of *The Christian Review* and was so shockingly and brazenly "progressive" that it could not be tolerated in the home

of a loyal reformer. For one who so vividly recalls this reputation of *The Standard* in the 70's and 80's, it is most interesting to contemplate the present day conservatism of that publication. Such a right-about-face in policy is seldom attempted. *The Standard* in those earlier days was the very emblem and vehicle of progress and, in the judgment of conservatives, to be a progressive was to repudiate all for which our pioneers had fought and bled and died, and was to attempt to assimilate us to the sectarian world on which so many of our older members had, at great sacrifice, turned their backs.

Unfortunately, the standpatters could quote page and paragraph where Alexander Campbell, in *The Millennial Harbinger* or somewhere, had, in the early days of his ministry, spoken disapprovingly of magnificent church buildings, organs, Sunday schools and missionary societies, and that authority was conclusive.



Isaac Errett

Editor of the "Christian Standard" and champion of the missionary society and of progress.

It was useless to remind them that he afterwards by word and practice retracted any such opinion and himself became the president of our first missionary society.

Isaac Errett, of blessed memory, was the editor of *The Standard*, and it was presently noised about that his son (Russell, I think it was, though I am not positive as to that) had married a Catholic and that his wife was playing the organ in the largest Christian church in Cincinnati, of which the Erretts were the leading spirits. The indignation of the opposition knew no bounds. They cited this and similar irregularities as evidence that there was to be no limit to the reckless disloyalty that was disturbing the peace of God.

Such words as Baal and Ash-taroath and the Golden Calf were none too strong to hurl at these seekers after strange gods. *The Review* and its constituency would not countenance these devices of men, nor listen to compromise. Any organization or practice for which there was no definite "thus saith the Lord" must go. One would have supposed progress to be the arch-delusion of Satan.

Strange, wasn't it? that a fine, exemplary, devoted people (for the stand-pat reformers were all of these) should have set themselves obstinately across the path of religious progress. As if religion alone, of all the interests of life, should have been run into a mold nineteen hundred years ago and allowed to "set," like cement, into an unalterable form.

On the other hand the "progressives," forgetting the enthusiasms and the warm close fellowship of earlier days, chafed under the exactions of the "antis" and "fogies," as their opponents began to be called. Paul's self-renouncing dictum, "If eating meat make my brother to offend, I will eat no more meat while the world stands," was used by the standpatters as a bludgeon to coerce their wayward brethren into submission. Strangely enough, this eminently altruistic passage, which can only mean "I will not do what causes my brother to stumble," was so juggled as to demand that if the thing offends me, my brother must not do it, and the passage eventually furnished argument for monumental self-assertion. Every forward-looking step was forbidden by the group to whom it was offensive. I don't know that I have ever heard the words quoted by the man who was doing the yielding, as Paul was willing to do.

"Progressives" saw doctrines which they had joyfully accepted as scriptural and apostolic, pushed to an extreme to which they were not willing to follow; they saw these doctrines rapidly crystallizing into a "plea" which was becoming quite as effective a barrier to Christian union as any creed in Christendom. They saw, too, that if conservatives were to have their way the movement could never attain a place of prominence and influence in the religious world, but was doomed to remain forever in the ranks of the small, the unknown, the queer groups of Christians.

In the local phase of the controversy my parents were sadly torn "betwixt two." Their devotion to the primitive order, stimulated by pioneer sermons and debates and by propaganda in our religious literature,

had become almost an obsession. Especially was this true of my mother, who had a truly apostolic zeal for The Truth and seemed to bear the burden of the whole unsaved world on her shoulders. It was as if she shrank from standing in the judgment without taking with her every soul with whom she came in contact. And she did win a surprisingly large number of her associates to the way which was to her so plain that "the wayfaring man though a fool need not err therein."

Devoted as my parents were to their religious convictions, they were also positively enamored of education. Theirs had been only the limited advantages of their day and locality, but the deprivation seemed to have intensified their appreciation of learning. It was



Benjamin Franklin

Editor of the "American Christian Review" and opponent of the society and of all progress.

a great grief to them when they saw the breach widening between the adherents of the primitive gospel and these men whose scholastic attainments they so highly valued. For their children's sake even more than for their own, they deplored a situation which threatened to alienate them from the more intellectual element of the church unless they renounced their adherence to what they had come to regard as imperative religious principle. Yet one cannot live in the midst of such discord and keep utterly aloof.

One incident I remember quite distinctly. It was in the midst of the local disturbance over the organ. The pro-organists had, after much contention, purchased an instrument and, pending its arrival from the factory, the issue was still in the air as to just how far it should be introduced into the services of the church. The anti-organists the more readily conceded the point as to the Sunday school because they only half-heartedly favored the Sunday school any-

way, and it was not regarded by them as strictly a part of the worship of the church.

In the meantime my sister Janie was invited to play the organ when it arrived. She possessed considerable musical talent and she had been "taking lessons" since her first semester in the Normal. She had really acquired some proficiency for that day in a small Missouri town. She played very creditably such "pieces" as *The Maiden's Prayer*, *Convent Bells*, *Mazeppa Galop* and *Silvery Waves*. My father was very proud of her performance of these melodies.

The first summer after we went to Kirksville to live, mother took the family and went for a visit with the Brysons in Knox County, and when we returned there was a lovely big Hardman piano in our "parlor"—one of the large square type then in vogue. We couldn't afford it, of course, but in things of that sort "affording it" was not the question, but "could we get it?" We economized in every other way, but in things educational my father always aspired to the best the town had to offer—which, of course, was nothing startling after all.

My parents were sorely tried when this rather flattering invitation came to Janie, for while they tried to keep the middle of the road and take as little part as possible in the dissensions, yet they had very strong sympathy both ways. They finally settled the question by consenting to Janie's playing the organ in Sunday school but absolutely forbidding her to do so in the church service.

Queer, wasn't it?—to hope that their children would gather about the piano and sing hymns in the home and become accustomed to the use of the organ in the Sunday school and then be content to start the hymns with the tuning fork in the other activities of the church? It was like so many of our contentions in life in which we yield the principle (when there is any) so long as we can save our face by a pretense of holding our point. In every denomination there is a world of camouflage going on today in order to cover up retreat from long-established but now untenable ground.

In the midst of this slow but sure decay of our congregation, President Baldwin was called to the presidency of the Texas State Normal School of Houston, and Professor Dutcher to the presidency of another Missouri Normal at Cape Girardeau. The Knights, a little later, got the Western fever and went to the Black Hills and the most influential of the Harlans moved his dry goods store to Odessa. By and by our losses, through death or removal or disloyalty, became so great that our active workers were but a mere handful.

We were no longer able to employ a full-time minister, so we divided time with a church in a neighboring town. Since we looked upon the weekly communion service as one of the cardinal practices of New Testament Christianity, we persisted in holding regular every week meetings, and when no preacher was present the time was "occupied" by one or another of the elders, or sometimes by one of those unsalaried preachers so highly commended by some of our literature—a man who made his living by running a small farm on the outskirts of town and who manifested few of the qualities that should characterize a minister of the Christian religion. His personality was as harsh and repellent as his rasping voice and his "long suit" was lambasting "the sectarians." I feel sorry for myself yet when I think of the humiliation and bitterness which these harangues stirred up within me. I was always in distress for fear of what he might say, if I saw some friend from another church in the audience. Yet such was my blind devotion that I would not have deserted my post on



"They finally settled the question by consenting to Janie's playing the organ in Sunday school. . . ."

Sunday morning if an angel of light had been addressing an audience in the next block.

One old saint of the church was ignorant and illiterate in the extreme, and his favorite theme was the misleadings of modern science. Sometimes, with tears in his voice, he besought the young people not to listen to the talk about the earth being round, else why do we read in the good Book about its four corners? Nevertheless, I preferred this old man to the raspy preacher because he was gentle and kindly and had a rare spiritual quality that endeared him to everyone who knew him.

The crux of the dissension finally passed, so far as our congregation was concerned. Some of the older members moved away or died or dropped out of active service because of the infirmities of advancing

(Continued on page 52.)

Our Opportunity in State Universities

To Provide for the Student a New Appreciation of Things Religious

By G. D. EDWARDS

Dean of the Bible College of Missouri

THE church has always appreciated the importance of education, and of having that education shot through with the Christian motive. In every land where the missionary goes he begins to educate as well as to preach. All church bodies have built up colleges and universities in their home lands. These facts emphasize the importance of our giving special attention to religious education in connection with our state universities. Some of our state university presidents have said that the state university field furnishes the greatest missionary opportunity in the world today.

As a whole, there are no educational institutions in our land that are growing as rapidly as our state universities. From 1890 to 1918 they increased 309 per cent, whereas the attendance in other classes of colleges increased 113 per cent.

In 1924 there was a total enrollment in the 114 tax-supported colleges and universities of 255,630, whereas in all the 761 other colleges and universities there was an enrollment of 470,494, an average of 2,240 students for the one type and 618 for the other.

Dr. Robert L. Kelly, secretary of the Council of Church Boards of Education, says that there are now almost 1,300 colleges and universities whose catalogues have been collected. He goes on to say that less than two hundred of the 1,300 are recognized by the Association of American Universities as preparing adequately for graduate work, and that this is really the acid test of a standard college. You can rest assured that that two hundred does not exclude the state universities.

Not only is the state school growing like magic in numbers, but resources are increasing amazingly. More than half of the resources in higher education today are in the state schools.

At the University of Missouri from 1880-90 attendance averaged 514, from 1900-10 it averaged 1,841, from 1920-25 it averaged 5,324. The University of Kansas had 474 in 1891 and 5,533 this past year. The University of Nebraska in 1890 had 570, this past year 11,045.

Of the 44 institutions in Missouri supposed to be of college and university rank twelve are outstanding Protestant co-educational colleges, such as Culver-Stockton, William Jewell, Drury, and others like them. These I shall refer to as the "Protestant college group." Ten of the Missouri schools are Protestant schools of junior college rank attended by women only. Since these cover two years only of college work, are

girls' schools, and are boarding and lodging propositions as well as educational undertakings, I shall eliminate them in making comparisons. There are twelve schools representing Catholics, Christian Scientists, and those of no church. Then there are ten that give no collegiate work whatsoever, such as Kansas City Dental College and St. Louis School of Pharmacy. These also I shall eliminate. That leaves the Protestant group of twelve co-educational institutions to be compared with the University of Missouri. The enrollment of the University of Missouri in the school year of 1923-24 was 4,496. The enrollment of this Protestant group of twelve was 3,799.

Again, the plant and equipment of the University of Missouri is \$6,663,794; the total of the Protestant group of twelve is \$4,694,485. The income of the University of Missouri during the past year was \$1,304,400; the income of these twelve colleges was \$1,337,631.

IT IS clear from the foregoing that students are going to the state university in far greater numbers than to any other type of institution. Other things being equal, opportunity is greatest where the raw material is greatest; where the students naturally congregate. The high school students of the state are headed toward the state university; and, with the equipment of the university, it stands to reason that they are going to supply a greater number of important educated leaders for the future than any other type of educational institution. The churches cannot split themselves into a great number of educational enterprises, all competing with one another and with the state, and then hope to make good in the same large way as does the state school.

Dr. F. W. Reeves, called by our national Board of Education to survey our colleges, reports that 60 per cent of the students from our own church homes are going to the tax-supported institutions; that from 75 to 85 per cent of the students in the state universities are members of some church, usually Protestant; and that another 10 per cent have their distinct religious preferences. There are more Baptist students in the University of Missouri than there are Baptist students in all of Missouri Baptist schools combined. The same is true of Methodists, Presbyterians and Disciples of Christ. In addition to these, there are also large numbers gathered in the state teachers' colleges and municipal universities. It has been estimated that 60 per cent of our students who go away to college go to the state schools; that 15 per cent go to our own church

schools, and that the remaining 25 per cent go to other religious schools and to those affiliated with no religious body. In the F. W. Reeves survey of our colleges it was found that in Nebraska 350 of our students were in the state university while 203 were in Cotner College. In the University of Missouri there were 701 Disciple students while at Culver-Stockton College there were 125. In the University of Illinois there were 630 Disciple students while in Eureka College there were 218.

Are we going to neglect these young people simply because they have not gone to our own church colleges? If we do, not only will there be irreparable loss to our nation because of their lack religiously, but woe will betide us as a religious people. We must follow these young folk.

THE Disciples of Christ were the first to undertake work in state university centers; however, in recent times the Baptists, Methodists and Presbyterians have all entered more university fields than have we. Until recently they have not planned their work on a basis of such permanence as we, but they are now beginning to take the university centers more seriously. The Methodists have already entered eighteen universities with their foundations. Fourteen of these are state schools, and they are now planning with reference to eighteen more state schools. We have entered possibly eight or nine. In most cases we have not gotten back of the enterprises in such fashion as to make them count in a big way. Comparisons again will reveal our comparative neglect. In the distinctively church colleges affiliated with our Board of Education we have invested in plants, endowment and annuities \$25,470,898.40. This does not include \$5,345,470.42 reported in pledges and estate notes. In our educational enterprises in state university centers affiliated with our Board of Education and the United Christian Missionary Society we have invested \$787,423.99. In other words, for each dollar we have spent in trying to minister to the 60 per cent of our students gathered in tax-supported institutions we have spent \$32.22 on the 15 per cent gathered in our distinctively church colleges. To put it yet another way, for each dollar spent on a Disciple student in one of our state schools we have spent \$128.88 on a Disciple student in one of our distinctively church schools.

We occasionally hear it said that we must look to our distinctively church colleges for 90 per cent of our religious leaders. The conclusion is that only the distinctively church-college student responds; and, therefore, it is the church college that should get our support. I am not advocating that we give up our church colleges, but I do assert that we do not gather harvests where we have not tilled the soil, and that we are not going to gather much of a har-

vest of religious leadership from these state schools without giving them adequate attention. The possibility of recruiting leaders in the state university field has been demonstrated even in the midst of unpromising conditions. For a generation before the church began to wake up to the situation the Y. M. C. A. and the Student Volunteer Movement enlisted state university students in considerable numbers to dedicate their lives to Christian service both in mission fields and at home. Some of the state university centers have better records in this regard than have some of the church schools.

Our own experience at the Bible College of Missouri further demonstrates a responsiveness of university students. Forty-eight Bible College students have gone to the foreign field since 1904. We have six colleges in Missouri. Some time ago I met one of our missionary secretaries on a train. He was poring over a list of names and data of missionaries from Missouri working under his board. There were twenty-four of them. Thirteen of them had come from our Bible College of Missouri. Our ministerial students are occupying pulpits in states scattered all the way from the Atlantic to the Pacific, but in greater numbers in Missouri. We had at least one student come to the University of Missouri from a church college with the intention of becoming an engineer. He is today one of our missionaries in India.

The church colleges also are receiving presidents, deans and teachers from the University of Missouri. Of our own six colleges in Missouri the heads of three are from the University of Missouri. Two Methodist schools in the state have gotten presidents from the University of Missouri, as did also one Baptist school, while one Presbyterian college got its president from another state university. Church college faculties in Missouri are drawn largely from the University of Missouri.

The Bible College of Missouri has certainly not been a hindrance in achieving the religious results just indicated. Might it not dare claim that it has had a part therein? Students who come to the University of Missouri from church colleges comment on the fact that the religious atmosphere at the University of Missouri is as good as in the colleges whence they came.

OUR state university will furnish men for our pulpits, and for religious leadership in other ways, when our churches measure up to their opportunities. Ex-President Hill of the University of Missouri once remarked that when the leading religious bodies cooperate in an adequate way at the seat of our state university, a greater number of students will enter the ministry and kindred callings from the university than now enter any professional school of the university.

If it has been true in the past that the church got 90 per cent of its leaders from the church schools, two things must be remembered: First, that not until our own generation has the state school developed, whereas the church school has been with us for centuries. If one goes back to 1870 the University of Nebraska had 130 students and the University of Missouri 144. Second, because the state university is tax-supported, it has not had the privilege of itself providing religious training for leadership; it must keep hands off of things religious. The church has done almost nothing. Therefore, when a student has wanted to receive training for religious leadership he has been forced to go to the church college; then the church school has claimed the credit of giving him to the church. It is the same as saying that we get our doctors from schools of medicine when no provision is made for medical training except in those schools. Despite this handicap, the university has supplied a modicum of religious leadership because her presidents, deans and professors have been Christian men, and, although they were required to

keep hands off of things religious, they have nevertheless exerted an influence.

Today educational leadership is being transferred to state schools in a large measure. In the middle-west the state schools are the dominant influence in the whole educational system. The church which enters these schools will be rewarded not only by obtaining ministers and missionaries, but also by receiving large numbers of better trained Sunday school teachers, elders, deacons and other lay-leaders in local churches. Moreover, the church may at the same time exert a marked influence on the whole university community, both students and faculty. When a student at the state school is permitted to take courses in an adjacent church school for credit toward his university degree, not only is he influenced in a vital way, but all other students are influenced, because they see the Bible and things religious dignified and exalted to a plane on a par with the sciences and other subjects taught by the university itself. Ever after must the student regard the church and things religious with a new appreciation.

Gordon Throws Down the Gauntlet



"His conclusion was that prohibition, even at its worst, is a success"

GIFFORD GORDON, who is rapidly making a name for himself as an apostle of temperance, has been engaged by the Board of Temperance and Social Welfare as temperance secretary. Those who heard his great address at the Memphis convention will hail his coming into an official position in the brotherhood as temperance secretary, with approval and pleasure.

Mr. Gordon is an Australian by birth. He was

educated at Transylvania College, and has lived eight years in the United States. He was for some time secretary of the Australian Temperance Society and in that capacity was sent to this country by a group of Christian business men in Melbourne to make a thorough investigation of how prohibition was working both in this country and in Canada. He spent the better part of two years in this investigation, securing his information from official sources and from first-hand personal inquiries. His conclusion was that prohibition even at its worst, is a success.

He has a deep conviction that prohibition at its best in this country is the shortest and most effective means to the obtaining of world-wide prohibition. He is, therefore, eager to devote the next few years to helping make it a success here.

Convinced that prohibition can be made a complete and victorious success by the churches, the Board of Temperance and Social Welfare and Mr. Gordon together, have made this adventure of faith. The funds to support his work will have to be raised for the present through personal contributions. Our churches are in the front line in temperance reform and have been from the first. It was through a mighty moral passion in the churches that prohibition was obtained and through a revival of that same moral passion it can be maintained. Believing national prohibition to be one of the greatest social experiments ever made in the history of mankind, we feel sure the churches will respond to this venture of faith.

Cooperation in Religious Education

THE annual meeting of the International Council of Religious Education, held in Chicago February 16 and 17, showed marked progress. Thirty-nine Protestant bodies of Canada and the United States work together harmoniously in this great organization for the improvement of the most important and neglected enterprise on this continent.

Of the many facts that might be cited in demonstration of the importance of this work, consider merely the annual cost of crime which totals thirteen billion dollars. As to its neglect, note this one item of the Council's budget, \$12,000 for the department of research and service, with a provisional addition of half as much more, if it can be secured. Over against this figure place, if you can get it, the amount expended by the cigarette manufacturers and the advertising agencies which they employ on research in the psychology of childhood and youth. Upon the conclusions of this scientific study they base with confidence the employment and direction of the most accomplished writers and artists and the annual expenditure of millions of dollars for newspaper, magazine and billboard space. All of their advertising is concentrated unerringly and cumulatively on one point, to make every boy and girl of North America feel that physical excellence, social recognition and financial success are inseparably connected with the smoking of cigarettes.

The coordination of the major forces working in the field of religious education is now practically complete. In the quadrennial convention at Birmingham last April and in this annual Council meeting these manifold forces faced their common task with unity and understanding. Here are the chosen representatives of state, provincial and city Sunday school associations from all over the continent. Here are editors and publishers of Sunday school lessons and papers. Here are workers in the field of vacation and week-day schools, a rapidly growing section, and here are the leaders of the young people's summer conferences. In all there are fifteen professional advisory sections that meet in advance of the Council.

In advance of the Council's meeting the International Lesson Committee also met and completed the outline of the lessons to be used all around the world in 1928. Of extraordinary importance was the advance work and the report of the committee on education. This committee considers all matters relating to standards and educational policy and makes its recommendations to the International Council for final determination.

Most of the two hundred members of the Council attended the Chicago meeting. The preliminary sec-

tional meetings called together some eight hundred experts, making a grand total of a thousand persons.

Central in the meeting was renewed emphasis upon the importance of leadership training and higher standards of work in all Sunday schools. To effect any advance in as large a body as the religious education forces of North America is a tremendous undertaking. Not only the achievements reported in this direction, but the manifest expert ability and real statesmanship of General Secretary Hugh S. Magill and his associates, give assurance that the next four-year period will far outstrip all previous achievements.

The preliminary announcement of the plans and program of the World's Sunday School Convention in Los Angeles in 1928, was received with great enthusiasm. Large delegations from distant parts of the earth are already assured and the total attendance is expected to reach 5,000. More important than the size of the convention will be its dramatic presentation of its cardinal theme.

When the report on work among the Negroes was made, a Negro physician, who had given up his practice to devote his time and strength to this work, made an earnest plea for a larger provision for teacher training among his people, especially in the industrial centers of the North. One of the most influential members of the body, R. M. Weaver of Corinth, Mississippi, supported the Doctor's appeal so effectively that the Council voted to add \$5,000 to the budget for that purpose, provided it could be specially raised.

ROBERT M. HOPKINS, who has served with marvelous success in the uniting of the forces as chairman of the executive committee, asked in his annual report that he be relieved of the duties of the office, but the nominating committee and the Council were unanimous in their insistence that he continue through the next four-year period. Further recognition of the talent which the Disciples of Christ have put into the field of religious education appeared in the election of Miss Cynthia Pearl Maus as chairman of the young people's section, Miss Hazel A. Lewis as chairman of the children's section and the reelection of Charles Darsie as chairman of the adult section.

One of the most impressive words spoken in the meeting was that of Russell Colgate of New York, representative of a family distinguished in its devotion to and support of the cause of Christ for three generations, urging the fuller enlistment of laymen throughout the country and a vast enlargement of the Council's activities to hasten the realization of its supreme purpose in the thorough Christianization of American life.

A Bank President and More

WHEN I became minister of the Christian Church in Connellsville, Pennsylvania, thirty years ago I found a number of real saints in middle life and beyond and a fine group of younger members. Of my own age was Eugene T. Norton, an officer of the First National Bank, who had entered it as a clerk and who continued to advance by sheer merit to its presidency, resigned last fall. Everyone admired the bank's growth and took his promotion as a matter of course, while many marveled at the loyalty which resisted the lure of larger cities.

His four grandparents had borne responsible parts in starting the church seventy years before, and he himself was just such a man as Jesus found in Nathanael; clear-sighted, fairminded, outspoken, responsive. His interest in the world-wide work of Christ, as well as in local helpfulness, grew apace. Having first



Deeprooted.

Home is a house on a cliff, in a wind break of cedars
and larches,
Below it, with myriads of waves, the vast sea
eternally marches,
Trod upon by the changing winds and treading the
hills and the hollows.
Home is a lotus that blooms, by the river's bank as
it flows
Along by the slope of a wearying land, its endless
desire,
Down to the sea, the source and the end - the im-
mortal son of the sire.
Home is the light of a star, that stands when the
grape colored dusk falls
Quietly over the cities, their towers and their proud
little dust walls.
Glowing as clear as truth, and like truth, unmoved, that
the seekers search after
Home is a star-clear love, and a hope, and an echo of
laughter,
Sheltered and fragrant and calm, the innermost chamber of
being,
Knowing itself unchanged, and unchanging,
Alone in its substance, agreeing.

Century

Jan. 1925(?)

Janet Barber
(I think)

From memory - may not be letter perfect.

Jan. 24, 1927.

EH

given himself, he was happy in making the tithe the minimum of his contributions and was undismayed when financial reverses overtook him.

Each of my successors in the Connellsville pastorate has graciously kept a room in the manse for me and taken pleasure in having me accept alternate hospitality in other homes, as in mid-January at Norton's hilltop place built by his grandfather ninety-eight years ago.

On my way home I sent "Gene" a poem that I knew he would like and received in answer the one reproduced on this page. Loving it too well to put it in type or ordinary script, he hand-lettered it caressingly, forgetting that he had done the same thing for me three years ago when these verses by Ruth Janet Barber first appeared.

Just a week after the poem there came one of those telegrams that move the very foundations of our being. There had been a railroad collision in New Jersey with just the one fatality, January 31.

"Home is the sailor, home from the sea,
And the hunter home from the hill."

W. R. WARREN.

Leakage and Losses

The 1925-26 Year Book Just Off the Press Shows Disturbing Figures

By JESSE M. BADER

THERE is much food for thought in the new *Year Book*. The most optimistic will find in it cause for serious contemplation.

The loss in world membership in the churches is given as 12,351, yet last year was one of the most active in evangelism the brotherhood has known in six years.

There are five states in each of which our membership exceeds 100,000. These are Indiana, Missouri, Kentucky, Ohio and Illinois. Of these five, Illinois is the only one that shows a gain. The other four show a loss over the previous year totaling 15,106. Six other states show losses of more than 1000 each, while only Florida, Illinois, Nebraska, Oklahoma and Texas report gains of over 1000 each. With the evangelistic activity that was put forth by churches, pastors and evangelists last year it is a serious situation we face in the conservation of our membership. One cannot put his finger on a spot and say that this is the cause of all our losses. There are seven very important factors that go into even a partial explanation. We make bold to suggest the following causes for our membership losses:

(1) Many churches during the "five-year program to win the million" reported their statistics, giving, as requested by the *Year Book* committee, the total resident and non-resident list. After the "five-year program" was concluded, many of these reported only their "active" resident list. This lower figure brings up the per capita giving, which many churches are anxious about.

(2) An inadequate system of membership transfer. Our greatest loss is here. People move rapidly and in huge numbers from one location to another each year. Sometimes they are thoughtful enough to ask for a church letter and sometimes not. Thousands each year are lost in this way to the cause of Christ. A recent survey in Los Angeles shows 20,000 who are members of our churches elsewhere, unidentified with any of our churches or for that matter with any other religious body in that city. If this is the condition in Los Angeles, what is the condition also in Cleveland, Pittsburgh, Cincinnati, Indianapolis, St. Louis, Kansas City and a score of other fast growing cities? We need a better follow-up system when members move.

(3) The per capita question. Many churches anxious to show a larger per capita in the *Year Book* do not count what they term "inactive members" and by these they mean those who do not come or give regularly. One church admits it has 1500 mem-

bers but reports only 900 for the *Year Book* statistics. It has 600 others who are "inactive" and "non-resident." Then again the churches are assessed along some lines for some causes on the per capita basis. This has a tendency to diminish the membership rolls.

(4) Many churches fail to report at all. This is due to negligence and again to the fact that many churches make their reports in their annual meetings around January first. The *Year Book* report is gathered as of June 30. This means then that the pastor or church clerk must go over their roll count again, which many are not willing to do. So when no report is given an "estimate" is made.

(5) Frequent change of pastorates. One of the most noticeable things in the brotherhood is the rapid and frequent change of preachers in so many churches. The *Year Book* committee says that from 40 per cent to 50 per cent of our pastors move every year. This makes for one of the difficulties in membership rolls and conservation. The new preacher in many instances desires to know his field as soon as possible and starts with the membership roll, if his predecessor has left one. He almost always cuts it down. One pastor last year went to a church that reported 2250 members in the 1924-25 *Year Book*. His report for the present 1925-26 *Year Book* gave 1200. Pastors are not always ready to be responsible for the other pastor's "straying sheep."

(6) Lack of a church conscience on the part of so many of our members. When they move to a new field where surroundings are different and people are strange they wait for the pastor to look them up instead of their looking up their brethren. Having missed a few Sundays it is easy to drop out altogether. Some feel that it is a good time to rest, and therefore keep silent about their having been a Christian church member. Others stay out of fellowship with their brethren because of financial reasons. More stay out for this reason than we ever suspect.

(7) Lack of faithful teaching and training of our new converts. Many of our new members are not indoctrinated in the principles and plea of our people. I do not mean in any sectarian fashion, but I mean that they should know who we are and why we are and what we stand for as a people. Then again they are not instructed in the great fundamentals of Christian living such as prayer, Bible reading, church attendance and missions. Again they (many of them) are not reading our literature, know very

little of what the brotherhood as a whole is doing and, knowing so little, their interest is small. There are no great loyalties to hold them.

Other religious bodies are reporting great and grave losses this year also. Dr. Carroll, the statistician for the churches, gives it as his opinion that the greatest loss in membership in all the religious bodies is through removals and membership transfers. A conference of church leaders will be called soon to discuss remedies and exchange helps.

Jasmine

Not Forgetting Bertha Merrill

By FINIS IDLEMAN

THE very name sends the mind flying through space and time to some dear familiar childhood scenes. One would think that a girl with such a name had been born in some quiet, comfortable country home in Virginia where the air was laden with the odor of spring flowers. Or did she come from the salubrious climate of Georgia "where the cotton blooms and blows"? Jasmine? Why, no, Jasmine was born in the lower East Side of New York. Instead of the quiet, her baby ears were greeted with the crack and roar of elevated trains and thundering ice wagons and clanging gongs of fire engines. What you had associated with ivy festooned walls and moss laden oaks and plaintive whip-poor-wills in connection with the name is even farther afield, for Jasmine's earliest remembrance was of the foul odors of dank walls, of garbage wagons which saturated the air by their ill smelling cargoes.

She was eight years old when a strange new friend came down her sordid street. Jasmine and a younger sister were playing on the sidewalk. The visitor stopped for a friendly chat. The conversation led to a visit to the home. They entered the dark stairway which led at last to the "third floor back." How unusual that a visitor should come to that door who did not shout in raucous tones about rent bills or gas bills or demand in Yiddish or Italian that some child be punished for street embroglios. This face carried light and love and the voice was low and sweet. And what this uninvited guest was saying had nothing to do with quarrels nor yet with unpaid debts. She was speaking of friendship and play and understanding. Would the mother permit her children to come to the Disciples Community House certain days each week for just such privileges as children enjoy?

Something in the kindness and earnestness of the guest won the Italian mother's consent. Jasmine could go. Her world was suddenly pushed back until it took in another home and another friend. Through play and music, by needle and brush she awakened to new possibilities.

Perhaps all of us, both preachers and elders, need to repent, confess our failures as shepherds of the sheep entrusted to our care and ask the Great Shepherd to forgive us. We are not doing our best. This matter of losses has never received the attention it deserved. Sensible men will take it seriously. When one thinks of the cost in tears, prayers, heartaches, money and patient teaching it takes to get people into the membership of the church, it is indeed a costly thing to lose members.

Jasmine's home was Roman Catholic. All the interpretation of religion had been in terms of incense and candles and mystery. Here at her side another interpretation walked in loving, laughing humanness. It drew her like a spell. After her Sunday morning Mass she went to the Community House and spent a precious hour with her friend. When the time came for Bertha Merrill to journey uptown to her own church she bade good-by to Jasmine. But she had scarcely made the subway trip and was seated in her pew in worship when a familiar little figure came up the aisle and crept in beside her. Often other children joined. Such devotion meant of course that Bertha Merrill must take them all back home because she could not risk the peril of their return or the misunderstanding there would be in all these lowly homes.

SO FIVE years passed and one Christmas eve after the preparations had been made for the celebration the following day at the Community House, the happy circle accompanied Miss Merrill home. Swift and terrible was the experience of this laughing group as they saw their leader dashed to death beneath the relentless wheels of city traffic.

Was anything left of all the self-giving expression of those years? Was it worth doing when it must end in such tragic suddenness? Let us see. Six years have gone since that fatal night. Jasmine has grown from a little girl into beautiful young womanhood. She has gone against all the tide that surges about her and completed her high school work. In addition she is finishing a secretarial course which will enable her to assist in supporting the six younger children in her home. Best of all, she has grown in charming grace and attractiveness and is easily at home in any American circle of young people. The sweet light of a remembered friendship irradiates her face and the quiet strength of an unforgotten love gives direction and purpose to a beautiful personality.




And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea for they were fishers. And he saith unto them, come ye after me, and I will make you fishers of men. And they straightway left the net and followed him.

Matthew 4:18-20

WHO WOULD NOT ANSWER

(The picture, by Bernand, shows Peter and John on



*And he saith unto them, Be not amazed: ye seek Jesus, the
carcass, who hath been crucified: he is risen: he is not here: be-
hold, the place where they laid him! But, go, tell his disciples and
ye shall see him: for he goeth before you into Galilee: there shall ye see him, as
I said unto you.*

Mark 16:6-8

IF HE HEARD THE CALL?

(to the sepulchre on the morning of the resurrection.)

The Men are Interested

FOLLOWING the suggestion made by a widely representative group of business men which met in St. Louis in January to consider ways of advancing the interests of the kingdom, a series of sixty-four banquets and mass meetings for laymen were held across the country during February and March. A total of 7,456 men attended.

The problem of interesting the layman in the missionary task has always confronted our leaders. Special missionary appeals have challenged him to spasmodic support, but the missionary program as a whole has seemed to him vague, and his wife's support sufficient.

The banquets and mass meetings got the facts to him. They were meetings of information and inspiration and the emphasis was put, not on any immediate financial returns, but on each man's responsibility in undergirding the missionary quota of his local church.

Hearty support was given the gatherings everywhere by the women and the pastors of the churches. Presided over by a layman, the meetings were kept informal, with questions freely asked and answered.

Is this the creation of an annual event for men in our churches? Several places have decided to make it so. Akron, Ohio, voted to make it a quarterly affair. In reporting the meetings, S. J. Corey, a veteran of many campaigns for the enlistment of support, says: "The banquets and mass meetings were the best piece of promotion I have experienced across a stretch of twenty-two years."

Remembering Mrs. Louise Loos Campbell

By MRS. JOSEPHINE M. STEARNS

THE Kentucky Woman's Christian Missionary Society held in the Central Church, Lexington, March 4, a service of love and appreciation for their former state secretary, Mrs. Louise Loos Campbell.

The occasion was that of their semiannual board meeting. All the members of the board were in attendance, also many representatives from the missionary societies in that part of the state.

Mrs. Campbell had gone to California from the Memphis convention to spend the winter with her sisters, Mrs. Smith Dabney and Miss Wilhelmine Loos of Los Angeles. She had been planning for an early return to Kentucky, but was called to the better home on the very day set for her leaving California.

Mrs. Campbell had not been well for some years, but ignoring the frailties of the flesh, she had insisted on carrying forward her work as state secretary, in which she had been engaged for fourteen years. Her visit to California was to her a means of recuperation. She took a slight cold at the holiday time, which she failed to overcome and went in January to

a hospital in Pasadena. Here her condition became increasingly serious until on February 13 the tired heart ceased to function and the weary body found its rest. In her last hours she thought herself surrounded by her dear comrades in service—the women of the Kentucky board—and was pleading with them to carry on, asking each one to conserve here and strengthen there the loved work.

Lexington Central, which was Mrs. Campbell's home church, held its funeral and memorial service for her on Sunday, February 27, when the urn containing her ashes, banked with flowers, was placed beside those of her father, the late President Charles Louis Loos of Transylvania College.

In the midst of a deep sense of loss and bereavement, friends and coworkers paid their tributes to the character and influence of their sainted comrade in service. Mrs. W. R. Humphrey, her associate secretary, spoke for the state board. Her pastor, Dr. A. W. Fortune, told of Mrs. Campbell's influence in the local church, while other friends voiced the tributes of various groups in the woman's work of Kentucky.

The Rise and Reign of a Preacher

(Continued from page 11.)

wholesome friendliness. Militant for righteousness, chivalric for peace!

Of course his congregation wanted to celebrate the fortieth anniversary of his pastorate, its mere duration unmatched among the major churches of the entire brotherhood, to say nothing of its other achievements. Characteristically he insisted that he wanted no gifts for himself, but for the church the clearing of a \$6,200 debt. On the morning of the appointed Sunday the people put \$7,000 cash in the contribution baskets.

At the evening service of the anniversary day the city of Louisville took a hand in a community celebration. Judge E. S. Jouett, just the week before at Memphis elected president of the International Convention of Disciples of Christ, presided. (When he was a student in the University of Virginia and Powell was preaching both for the little Christian church in Charlottesville and for the one in Gordonville they became fast friends.) Eminent Methodist, Baptist and Presbyterian ministers spoke for their respective communions, a Jewish Rabbi for the Hebrew community, a distinguished Catholic layman for his people and a prominent lawyer and historian for the city as a whole. Having observed the letter of the pastor's injunction to the church, the official board claimed the privilege of presenting Dr. Powell a fine watch and Mrs. Powell a chest of silver, with an album containing the notes of affection that had been written by members of the congregation.

And for once in his life E. L. Powell was unable to speak!

The Interest of the Church and of the Ministry

(Continued from page 7.)

that if the religion of Christ is to draw and hold the people, those charged with presenting its claims must be men of high type, spiritual of course, for that is an absolute essential, but also intellectual, tactful and forceful—men of ability, personality and power.

To secure such men for the ministry is one of the great needs of the church today, and a need which will become more and more urgent as the years pass and the complications of modern life increase. How is this need to be met? In only one way. Young men of the kind described must stifle their natural ambitions to accumulate property and procure the luxuries of life for themselves and their families; they must put aside thoughts of a business career, commercial, financial, industrial or professional, along with the dazzling dreams of success and independence which every young man dreams. Will they do this? We thank God that many do. And this will always be true; but we may as well face the facts and admit what we know also to be true, that fewer and fewer men of this kind are going into the ministry. And why? The reason is simple and natural. Many a fine, capable young fellow, in obedience to a sensitive, impelling conscience, desires to enter the ministry and is willing to put aside the alluring call of a secular vocation and forego the fame or fortune which his talents would, he thinks, insure him. But will he put his inclination into execution and deliberately choose a vocation where the demands upon his mental and physical powers are at least as great as in the other callings, when he knows that at best he can only eke out a living during his prime and must look forward in his declining years to dependence and distress, if not actual want and charity?

Many men who now smother their inclination to preach would be willing to accept the labor and responsibility and modest income of the minister, if only they could be assured of a living when disabled or retired. Again, many who enter the ministry are driven by these fears of the future to leave it and seek safety in the secular employments. The records of our survey show that this practice exists to a serious extent. I believe that both these classes will be saved to the ministry of our communion if a reasonable pension plan is put into effect.

If this plan be ultimately promulgated, there will be no indelicacy in the ministry advocating it, and this it must do with zeal and diligence if it is to succeed. While this is a great single enterprise, it is dependent for success upon the cooperation of thousands of units, so each minister owes it not only to himself, but to every other minister and to the church as a whole, to give it his hearty support. But

even so, it will still be the one cause to which the outstanding laymen in every congregation must give time, money and effort to the limit, for if the church is to maintain its Christian integrity, if it is to have the respect of the world, if it is to satisfy its own conscience, it must take this forward step. Will our laymen do this? Speaking only my own conviction, I firmly believe they will. They are as spiritual, as generous, as interested in their ministry and as sensible of their obligations to them and to God as any other people. Throughout the history of our organization they have been men of determination, of sacrifice and of the spirit and ability to meet and overcome difficulties. Not quitters, they have usually succeeded in what they have undertaken. They will do so in this matter when it is presented to them and they understand their duty.

What is Happening in the Philippines?

(Continued from page 20.)

Certainly the missionaries are going to need the solid backing of the Protestant churches of America in the years that lie ahead, far more than in the past.

The very hope of the future of the Philippines lies in the churches and schools of the Protestant groups. There one finds nearly all the finest idealism in the country. There are some noble characters connected with the Y. M. C. A., and others connected with Masonic organizations. There are also earnest men and especially women in the Roman Catholic church. But after making all these admissions, it still remains true that the noblest dreamers and workers for a clean, honest, progressive nation are the young people in the Protestant movement. No group in all America is more in earnest, bears more passionately the burden of the world's need, or longs more eagerly to work and sacrifice for their country than the group of young men and women studying in the Union Theological Seminary.

But what Americans want most to know is whether the United States ought permanently to remain in the Philippines. On this point missionaries are not saying much, partly because they are not a unity, partly because they are not sure what ought to be done, partly because they are so busy getting these Islands ready for whatever may come, partly because talking is sure to get them "in wrong" with one or the other side of the controversy. They have enough troubles.

On one point they are unanimous: The question should be decided *solely* from the viewpoint of the best interests of the Filipino people, and not at all with a view to American business interests or America's need of rubber or America's prestige in the Orient or the large unexploited areas in the Philippines. The human product, the Filipino human product should be the sole consideration.

Friendship Brook Heard the Call

By S. H. BARTLETT



Friendship Brook Church

—C. M. Yocum

Built on the side of a mountain where a landslide seems imminent

ONE of the first places we went when we came to Jamaica five years ago, was Friendship Brook. The first article I wrote for *WORLD CALL* was "The Call of Friendship Brook," published in the spring of 1922. Friendship Brook has heeded that call and heeded it splendidly.

The history of Friendship Brook may be briefly stated as follows: Thirteen years ago our minister at New Bethel, E. A. Edwards, became interested in a rugged valley about three miles from our New Bethel mission house. It seemed to him almost like a call of God to go over into that valley and see what could be done to start a school and do religious work. He went over and called on three men to help make a canvass of the district and see what the need was. They found children, about forty of them, living there without school facilities. I know of no more isolated community in Jamaica. Off the main lines of travel, a little remote valley almost unbelievably steep and rugged. The homes are very humble. Their little cultivations show on the mountains in patches of brighter green, on slopes so steep that only hand cultivation is possible. Yet here are people—people created in the image of God, who need someone to lead them to the Savior of men and teach them. There were no funds to pay a teacher and a school must be started and prove its need and worthiness before the government will take the matter up. There was no building except an old native hut, mud lined. The people came out and this was cleaned and renovated and made as nearly habitable as it could be, and rude benches without backs put in for the pupils. The teacher had to be paid some way. It was largely a question of faith and the pay came month by month. The school proved its need and its worth and in a few months, one of our own missionaries, J. E. Randall, was sent to inspect the school for the Board of Education, and

upon his recommendation the Board assumed the support of the school. Religious work was begun at once and the field proved not only a needy one but a fruitful one. Plans were laid for a new building for church and school. The government made an appropriation of seventy-five pounds for the purpose. My first visit to the field was to attend the cornerstone laying. The walls of the new building were built around the old one and the old one was not torn down until the roof of the new was complete. Then on a temporary floor the school changed from the old to the new building without moving or changing location. Level spots for building are not to be had and this spot had been carefully and laboriously leveled. It was the only spot available. The new must supplant the old.

On December 29 was held the dedication of the building. The task has been a heroic one. E. A. Edwards started the work. E. W. Hunt carried it on and laid splendid foundations for its progress in the few years he was there. Then Mr. Edwards came back to the field and was in charge when the cornerstone was laid. Since that time W. C. Darby has been placed in charge and is now in his third year of service. All of these men have done a splendid work, each in his own way. Mr. Darby comes into the years of richer fruitage from the former sowing and is carrying on in a most effective way. The house was crowded at the dedication. The dedication was in charge of J. Gordon Hay of Torrington. Mrs. Bartlett, who laid one of the cornerstones five years ago, opened the first door. Addresses were made by E. A. Edwards, J. Gordon Hay and the writer, and the pastor gave a very encouraging view of the work in general. These are a poor and humble people and they have made a heroic and worthy struggle to complete the building. The £75, equivalent to about \$400, came as a most

helpful beginning to the work. Another \$500 was sent by a woman friend in the States who read the original article, "The Call of Friendship Brook," and a year later the society sent us \$200. Aside from this, all the funds have been gathered in the home field. The offering on the day of dedication was a little over £21. The good work has extended to the teacher's cottage which has been painted, inside and out. It is now a fine looking and very substantially built church and school in one.

The whole story would not be told if the work of the teacher, Mrs. S. W. Nelson, were not accorded appreciation. Mrs. Nelson is a Christian woman, a fine teacher and a leader in the community. She plays the organ, prepares and conducts the music and the children's programs. Her work in the community is invaluable.

This church and school are a center of light and salvation here where there were but meager chances before. The community is being blessed and enriched in life and character by all this labor of love in which others have cooperated. There remained many things to be done. The benches in the church and school are as yet only the plainest, without backs. They need pews and desks. But they will come as the days go by.

Under the efficient leadership of W. C. Darby this work will go on to greater success. Mr. Darby came out from the Southern Christian Institute two and one-half years ago. We can never thank J. B. Lehman and his fine lot of teachers at the S. C. I. enough for the work he does in training our boys for the ministry.

All who have had part in helping to make Friendship Brook what it is and in giving it prospects for a splendid future merit our warmest appreciation.

Witnessing for Temperance in Japan

I recently attended a reception and dinner in honor of the American Ambassador, Charles MacVeagh, given by the members of the Japanese-American Association of Western Japan here in Osaka. I was the only missionary from this city and there were only two other American men and two American women to welcome the Ambassador. All others were Japanese men prominent in the political, professional and business life of Osaka. Liquor flowed freely. I could not see from my table whether the Ambassador partook or not, but I was glad to be able to witness for temperance. A director of one of the largest banks in Japan sat at my left and asked me if I did not drink alcohol of any kind. When I told him that I did not, he simply said, "That's fine." I noticed that although all six of the men at my table had their glasses (of which there were eight) filled, they drank very little.

IRA D. CREWDSON.

Osaka, Japan.

Things are Happening at Huber's Station

By T. B. FROST



School girls and pickles seem to have an affinity here as elsewhere

WHEN we view the past and take note of the present, we can see what the future will be for the community life where our mission schools are located.

On December 6, 1922, we arrived at Huber's Station, Kentucky, a flag station on the Louisville and Nashville Railroad, eighteen miles south of Louisville, where a hundred and twenty-eight acre farm had been purchased by the United Christian Missionary Society to build an institution for training leaders for our Negro people. These acres of land furnish a place for sixteen young people to earn an education. Young people come to us with very little home training. The majority come from small towns where their advantages

and opportunities have been very limited. Most of the girls have to be taught cooking, laundrying, sewing, house cleaning, gardening, canning and quilting. All of these industries are taught in our mission schools.

Likewise the boys know nothing about stock or farming. They don't know how many ears of corn to give a mule for a feeding. It is laughable to hear a boy fifteen years old ask, "Where do you get the pork chops from a beef?" or "do you get bacon, ham and sausage from a hog?"

Those who give of their means to maintain these institutions do not realize how much they are fulfilling Matthew 25: 34-41. Oh, if we could name one by one those who have come in touch with our mission schools! Where are they? In Texas, Mississippi, California, Louisiana, Alabama, Illinois, Washington, Kentucky, Arkansas, Missouri, Kansas, Oklahoma and Tennessee. We have learned that civilization begins and ends with a plow. So when these young people come to our missionary schools we begin with the fundamental principles of life—cleanliness, honesty and industry. The Bible is read every day. All pupils attend church service every Sunday.

The boys are taught to produce their living from mother earth, the storehouse which never gives out if cultivated properly. We also teach them to build houses, so that they may be able to build homes for themselves in the future. Our mission schools also add a great inspiration to the community wherever they are located. We generally enroll all the children within walking or riding distance of our schools. The truest definition that I have ever heard of the difference in children attending our mission schools and those attending rural schools was given when the mothers at Edwards, Mississippi, came to President Lehman pleading to him to keep the elementary school open. They



With thoughts of winter and pork and sweet potatoes

told him that there was as much difference between their children who attended the Southern Christian Institute and the children who attended the rural schools as between his children and their children.

So, wherever we get a hold on the children and parents, they soon discover that it is a God-sent blessing to have our school in their community. There has been such an exodus of colored people to Louisville that in three school districts there were fifteen children without school privileges. The mothers came pleading for us to take their children in at the Central Christian Institute that they might receive an education. These children come from one to eight miles; some walk, some come in buggies, some come on the train, all eager to be in school.

The Central Christian Institute has meant as much to the white people here, in a way, as it has to the colored people.

A Soul-Satisfying Occasion

By HOWARD T. HOLROYD

OUR school year at Colegio Americano, closed in a veritable whirl of excitement and activity. The month of November was filled with the last rush and confusion that is characteristic of the school year the world round. There were school picnics, alumni banquet, faculty picnic, school field meet and the annual field meet with the North American Academy in Montevideo, in which our boys here came off victorious for the third successive year. But best of all was the commencement itself.

The speaker this year was Dr. William Morris, who is nationally famous for his

system of philanthropic schools in which he educates thousands of poor children every year. He is an Anglican missionary and has done a remarkable work. He is a great soul spiritually and held his audience spellbound as he preached on living beautifully. Other speakers were Dr. Dezeo, our technical director, Mr. Howard, president of the board of trustees, and a student from the graduating class. It was remarkable how all four of them emphasized about the same thing and how outspoken they were in upholding the beauty of a life lived in accordance with the teaching and example of Jesus'

life. Our constituency is for the most part nominally Catholic, although most of the people have no interest in religion, and to see such an audience (a theater literally packed with people) sit quietly and give most sympathetic attention to one after another of the speakers, was a revelation to us. We didn't think it was possible. It was the most soul-satisfying occasion that I have experienced in all my work here in this republic. We were especially happy that Dr. Dezeo and the graduate spoke as they did, quoting freely from the Scriptures and openly confessing their belief in the power of Christ's life and teaching. It showed a growing sympathy on the part of our national teachers and the student body to our Christian teaching and idealism that we had not hoped really existed to such a degree.

Running an Institutional Church on a Dollar a Month

By O. J. GOULTER

ASK some of the heads of institutional church work who have a budget of \$20,000 a year what kind of an institutional church they could run on a dollar a month and they will tell you it cannot be done. Pastor Lee, the new Chinese pastor at West Gate Church, Luchowfu, has got a pretty good line of institutional work going on just that amount—\$1.00 per month.

When Pastor Lee came to Luchowfu he asked me how much money would be available for institutional work. I said, "The mission allows you \$3.00 per month for light and incidentals." Mr. Lee immediately replied that two dollars of that would be necessary for light, and that would allow just one dollar per month for institutional work. He further told me that he had read somewhere that the right man could start an institutional church with the sole equipment of a ball and a Bible. I might say that he now comes nearer to doing that than anyone I ever heard of. Here are some of the features carried on at a total expenditure, apart from his own salary and the wages of the janitor and lights, of one dollar per month.

A game room is opened every day from 1:00 P. M. to 10:00 P. M. A number of games he made himself, guided by the pictures he saw in magazine advertisements, other games he borrowed from missionary friends. Equipment for Ping Pong he made himself, collecting money to buy balls, of which an astonishing number are worn out every day. Players "chipped

in" to buy the tables and presented them to the mission.

A magazine and reading room is kept open continually. Magazines were subscribed for with enough money to pay for them for a few months, in faith that before that time is up someone will come forward to help defray expenses for further issues. It is rather a fine point to decide whether to buy magazines or kerosene. If we have lights and no magazines the people cannot read, but if we have magazines and no lights it is equally difficult, yet there is not money for both.

It must be remembered that this is new work, and that this project is providing clean healthy games and Christian literature for scores of men and boys who would not otherwise have any place of entertainment but such as opium dens and gambling resorts, etc. It brings Mr. Lee in daily contact with these men and enables him to teach them Christian hymns and Christian truths. Here is the week's program:

Sunday: evangelistic service.

Monday: men's sing.

Tuesday: inquirers' classes.

Wednesday: question evening.

Thursday: prayer-meeting; discussion group led by missionary.

Saturday: men's sing.

Sunday's program also includes Sunday school at 9:30 A. M., church and children's church at 10:30; women's evangelistic meeting at 3:00, etc. On Wednesday the game rooms are opened exclusively for women.

Now we have a difficulty. Many of the men are coming in contact with anti-Christian literature continually, but we have no money to buy good Christian literature to meet these attacks. Also Pastor Lee is particularly eager to secure an encyclopedia. Good Chinese encyclopaedias are only owned by the wealthy and there is no library in this city; therefore we must have such books as will make it worth while for men of intelligence to frequent the church and so come in contact with the Christian teaching.

At present Pastor Lee does all the routine work himself without any assistant. His time is much too valuable for this, but until he has an assistant he must entertain all comers himself. For a few dollars per month he could employ an assistant who would relieve the pastor so that he could devote more time to calling and organizing, for which he is well adapted. The best place to recruit prospective evangelists is in such an institutional church. We employ young men and give them a training in Sunday school and social work and later send them to the seminary.

Pastor Lee has the knack of interesting men who formerly scorned the "foreign religion" and probably took part in anti-Christian propaganda, and before they know it they are actively at work helping him in an orchestra or some other part of the work of the church.

If anyone can tell of a dollar a month doing better service than this, I would like to know about it. The moral of this story is that I would like to see a few more dollars deflected in this direction, so as to see if Pastor Lee can make them do a real downright, "In God we trust" dollar's job like the first ones he has had.

A New Hope



Standing: left to right, Annuncio Rossi, Felicia Rossi, J. A. Davis, pastor; seated, Biagio Rossi, Felice (Mrs.) Rossi, Edith Duke, Mrs. Margaret Cox

AMONG six baptized at the Tower Hill Church, Republic, Pennsylvania, were members of the Rossi family (Italian) shown in the picture. I have never observed a family of any nationality more appreciative of their new faith and their fellowship with the church. Recently Mr. Rossi went on to his newly found Savior after several months of suffering with heart trouble. Weeks before the end came

he realized that human aid was futile. Time after time he repeated to me in his broken English, "Jesus is my doctor. Only Jesus can help me." The widow and orphaned children are continuing faithfully their relationships with the church.

J. A. DAVIS, Pastor.

Growing a Church

By John P. Sala

THE University Church of Christ, Buffalo, New York, like most churches, had a humble beginning. There was no University of Buffalo in the neighborhood when the church began in 1911 in the home of Mr. and Mrs. A. L. Siddons, faithful members of our Central Church, just the promise of a very splendid residence community. In 1913 a pleasant little chapel was erected. In 1918 an auditorium basement was added to the chapel. In 1920 a destructive fire ruined the inside of the chapel and basement auditorium. Then with the backing of the state society and the United Society, we laid plans for a great church. It was just before this fire that the present pastorate began. It was not easy to leave the idea of a large pas-

torate and begin with seventy-five folks, good and intelligent, but rather poor in this world's goods, and struggle through an expensive building enterprise.

Just before our pastorate began six years ago, the University of Buffalo took over a forty-acre park, owned by the county and raised five millions of dollars for buildings and equipment. We knew this meant a great university and a still more excellent neighborhood. Our church is within one square of these grounds. We built, beyond our ability to pay, a beautiful brick and stone Gothic church, and equipped it in a modern way throughout. A generous loan from the church erection department made the building possible.

Our people gave out of their modest incomes in a marvelous way and the amount raised any one year has never been less than \$10,000. The debt is being paid and we will soon relieve the missionary societies of any support.

We are growing a church—not rapidly but solidly. The church membership has gone forward from the seventy-five to 240, and this is a fairly clean roll. Families of influence are uniting with the church and a deep spiritual atmosphere pervades our services.

"It Gets Into The Blood"

"I know now why Dr. Shelton wanted to go back"

By WALTER HOFMANN

Home Missionary and Chaplain, Arizona State Penitentiary

IF SOME of you who would like to be missionaries crave excitement and hard work, come to Arizona, the land of the great, wide open spaces, sand storms, sage brush, scorpions and rattlesnakes. We guarantee all the thrills that go with mission work on the foreign fields as well as those peculiar to the home field.

We have all been thrilled by the stories that come to us from the workers across the seas, of the victories won and the sacrifices made, little realizing what opportunities lie at our own front door. It was my ambition to be a foreign missionary. When this was not made possible I must admit that I lost my zeal to save the world for Christ, believing our own United States to be a "Christian" nation. When one has once been fired with the intense desire to save souls the Lord will not overlook him as a prospective helper, so he opened the way for me to contribute my part though it was not on the foreign field.

In December, 1924, I was induced to take a mission church at Florence, Arizona. After the first six months here I had the added joy of becoming the living link missionary of the First Christian Church at San Bernardino, California. Next came the chaplaincy of the Arizona State Prison. Living link missionary, pastor of a church comprising a hundred-mile parish and chaplain of a prison, have given Mrs. Hofmann and me manifold duties to occupy our time, so that we haven't for one moment had the chance to become lonesome out here on the desert away from everything and everyone we hold most dear.

Due to drought in this region the people have been impoverished. Land which they had homesteaded, cleared and sought to till, lies now a vast expanse of desert covered with sage brush and inhabited by snakes and other desert creatures. When we came here two years ago it was no uncommon sight to see stock lying dead along the roads for want of water and food. Remains of adobe houses, farm implements and broken-down fences all bear mute testimony of agriculture abandoned when the heat and sands of the desert swept over the crops searing them to the ground and with no welcome rains to alleviate the situation. These people are making a most heroic effort to hold on until water comes. They have been struggling to exist, trying to hold their little churches together, although they have had no funds with which to pay a minister. The home department of the United Christian Missionary Society made it possible for Mrs. Hofmann and myself to come here to minister to these folk, to encourage them, to give spiritual counsel necessary to

keep them close to Christ in such trying times and to bring the unsaved into the kingdom.

With the coming of water by the completion of the Coolidge Dam within the next year the future here is assured.

As chaplain of the prison, I have, I think, one of the largest congregations in the state. This affords a fertile field for Christian endeavor and I am happy to say that my efforts are bearing fruit. Services are held each Lord's Day morning. Chapel attendance is not compulsory but the convicts turn out in goodly number. I preach twice a month and the inmates conduct services the other two Sundays. If these audiences were transferred into any other church none would suspect that these individuals go by number instead of name. There are eight men in my prison congregation condemned to die on the gallows.

My prison pianist is a Jew; an ex-army bandmaster leads the orchestra; a Mormon is my soloist; and the head of the Prison League, before his imprisonment, was a financial power in the West. Murderers, thieves, highwaymen and those convicted of crimes too despicable to mention, come and sing like children.

I spent a long, pregnant night in the death cell with a boy who wanted my spiritual counsel and company on his last night. Lips that had opened only for a sneer or a curse opened on this night to utter one of the sweetest and most sincere prayers it has ever been my privilege to hear. Was the effort with this man worth while? I thought so when I saw his body drop through the trap the next morning. Only Christ's love could comfort the heartbroken mother. A professed Christian, she looked to the Savior to carry her through this ordeal, one which few mothers have been called upon to undergo. It will be her comfort throughout life to know that her son made the good confession before paying the penalty. Is there work on the home field? There most emphatically is!

I circulated the following questionnaire among my prison congregation:

"Have the religious services in the Arizona State Prison been spiritually beneficial to the prisoners?" In answer to this I received many replies, some of which I quote below:

Number (—): Crime, larceny. "I have attended services every Sunday. The words which I have heard have set me to thinking. No more crime for me."

Number (—): Crime, bogus check. "The more I learn of the life of Christ and of good men, the more I want to be like him."

Number (—): Crime, murder. "These Sunday services are fingers that open the

books of memory and my soul unfolds in the spiritual light. I am not guilty of any crime but these meetings suppress the spirit of hatred and resentment that my unjust punishment has aroused." (The foregoing was convicted on circumstantial evidence and has always maintained his innocence.)

Number (—): Crime, murder. (Navajo Indian) "I was a wild man from the Navajo country when I came here. My hair was thirty-six inches long. Could not speak a word of English. I went to church; studied hard; learned to paint landscapes; now I understand most everything the preacher says. I learn to be better every Sunday. When I get out I teach my people how to be good. I do the best I can to live like Jesus Christ. He awful good man."

The above are just a few of the answers but they typify the feelings of the prisoners. Some of these men, including George, the Indian, have gone all the way with their Lord, while the others are being put into a receptive spirit to hear the teachings and obey and carry out his mandates.

My desk is crowded with letters from relatives and friends asking about my boys and girls at the prison. A mother looks to me to help her boy and send him home with a new hold on life. I have seen the prodigal and heard him say, "I will arise and go home to my father."

So, Beloved, if you feel the missionary compulsion do not think you are limited to other lands. When I left old Culver-Stockton, then Christian University, to join the army, I felt that my missionary dream had been shattered. But in this great, wide expanse where we have cactus instead of timber I have found an outlet for all the missionary zeal I can muster.

I know now why Dr. Shelton wanted to go back. It gets into the blood.

No Greater Faith

THE servant of a missionary lost his wife. The night after she was laid away he prayed thus for his baby boy:

"Loving father, you have taken my boy's mother away, I cannot understand why. No one in this world can understand why, but I believe you love us and it must be best. Now, what are you going to do about the boy? Make him well and strong and help me to bring him up, or take him to be with his mother if you think best. He is yours."

His faith did not fail when a month or so later he stood beside the boy's grave, and as the little box was lowered, said, "Son, sleep beside your mother. Our loving Father will take care of you."—*Selected.*

Board of Education and Work of Our Colleges

Large gift to Atlantic Christian College—Christian College girls visit Washington—Postmaster General Harry S. New awarded degree at Butler—Fund of \$100,000 for Disciples Divinity House, University of Chicago

THE cause of Christian education in general and of Atlantic Christian College in particular received great encouragement recently when J. W. Hines, of Rocky Mount, North Carolina, agreed to give securities valued at \$100,000 to Atlantic Christian College upon the following conditions:

First.—That the college shall secure \$200,000 additional endowment in cash, or securities equivalent to cash, above that which it had as of January 1, 1927.

Second.—That this additional endowment shall have been secured by January 1, 1930.

Upon the compliance of the two above conditions Mr. Hines will turn over to the institution securities estimated at the above valuation.

It is very unusual to have one man give one-third of the total amount sought by an institution, and this gift of Mr. Hines is one of the largest that has been received by any of our colleges. J. W. Hines is a pillar of the Christian Church at Rocky Mount and has been a trustee of Atlantic Christian College for a number of years.

February 4 in Greenville, North Carolina, the initial public meeting in the interest of the endowment campaign for \$300,000 for Atlantic Christian College was held. This meeting was attended by representatives from the churches all over the state. Genuine interest in the life and welfare of the college was evident, and the confidence with which the crusade program was launched gave renewed strength to the constituency. H. H. Harmon presided at the meeting. H. O. Pritchard, secretary of the Board of Education, made an address in the interest of Christian education. During the lunch period short speeches setting forth the objective and ideals of the crusade were made by President Hilley, A. E. Cory, J. W. Hines, Sidney Bradley, who leads the crusade, and by other interested and loyal ministers and laymen.

The Bethany College trustees at their mid-year meeting increased the tuition to \$100 a semester. Tuition at Bethany has been far below practically all of the first-class colleges of the country and not in proper relation to the college cost. The advance came as a natural outcome of the general improvement program.

Readjustment of the faculty arrangement was referred to a special committee of the trustees and President Goodnight with power to act.

Professor R. W. Garrett of the history department was granted a leave of absence

of one year to do graduate work at Columbia University and Professor I. T. Green, head of the New Testament department, was given one semester for research work in the library of the University of Chicago.

The trustees decided to add another instructor to the staff of the English department and to create the office of executive secretary to the president.

A party of twenty-nine students of Christian College at Columbia, Missouri, has just had the advantage of a supervised educational trip to Washington, D. C., and points of interest en route.

They visited the birthplace of President Wilson, the home of Thomas Jefferson at Monticello and the University of Virginia. Fifty miles of the trip they made in motor cars over the Blue Ridge Mountains. The itinerary of the capital included visits to all public buildings, the Supreme Court, both houses of Congress, the White House, Mt. Vernon, Arlington and Georgetown. The last event before returning to Columbia was a trip down the bay to Norfolk where the party spent some hours going through the Leviathan which was in dock in the harbor.

Eight states were represented in the college party. Congressmen representing each girl's district extended many courtesies. The tour covered a week. The entire expense of \$115 each included the services of a personal escort. President and Mrs. Lee accompanied the students.

Bernard Shulgasser, native of Lithuania, returned to his studies at Butler as a member of the senior class, February 8, after having been rushed away to Ellis Island to be deported on the ground that he had violated certain immigration laws. His case attracted the attention of Butler graduates throughout the nation. Senators, representatives and other Washington officials aided in securing a hearing for the Lithuanian, after his deportation had been ordered.

The sum of \$50,000 was given to the building fund of Butler University by Arthur C. Newby, well-known Indianapolis philanthropist. "I have been out to see the work on the Butler buildings," Mr. Newby said, "and I am convinced that this is one of the biggest things which has been done for Indianapolis."

The dedication service of the new Liberal Arts building of California Christian College took place in March.

Mrs. C. C. Chapman made a gift of a grand piano to the parlor of Harris Hall as her Christmas gift. The beautiful instrument adds to the homelike atmosphere of the parlor and is greatly appreciated.

Thirteen men of California Christian College attended the annual Western America Student Conference at Asilomar, California, promoted by the Y. M. C. A. This college had the largest percentage of enrollment in attendance. The men reported a helpful conference on problems of Christianity, campus morality and world-wide brotherhood.

A fine gain in student enrollment was one of the features of the opening of the new semester on January 31 at Spokane University. Seventeen young people enrolled, coming from various parts of the northwestern states. This makes a total enrollment of one hundred thirty for the school year, with a net enrollment of one hundred twenty-two for this second semester.

The "Letter S" Club of Spokane University staged one of the most unique events in the history of athletics in the Northwest. The first Girls' Basketball Tournament in the northwestern states was conducted at Spokane University under auspices of this club on February 4 and 5. Eight high schools took part in the competitive play.

President Roadruck has spent three weeks in the middle states in the interest of the Spokane University Crusade. He reports a total of \$8,500 secured in this second effort, bringing the grand total to date to over \$16,000. This is indeed encouraging, as it all applies on the current maintenance funds of the school.

Dean Marshall of the Bible College of Phillips University writes:

"We have here six teachers giving full time to Bible College subjects. We have one more man in the East now who will be in absentia for two years. Next year another man will start away for two years, so we are looking now for our eighth professor (a Ph.D. from the University of Chicago) to begin here next year. I, myself, will leave in ten days to finish my work in Yale University. If all goes well I am scheduled to receive my degree there next June. You see therefore that our plans are to have within about four years eight professors giving full time to Bible College teaching."

To comply with the endowment requirements of the North Central Association, Phillips University filed January 1 more than the necessary amount. The institution has been out of debt for two years. The Bible College is ministering regularly to seventy-six congregations within reach of Enid.

W. E. Garrison, Disciples Divinity House, University of Chicago, has just completed raising a fund of \$100,000 with which to erect a building. This will be the consummation of a long cherished dream and will add greatly to the efficiency of the work which the Disciples Divinity House has been seeking to do for students who are attending the University of Chicago.

Culver-Stockton's student paper, *The Megaphone*, is splendidly edited and contains each week many valuable articles of a general character. The paper does not confine itself simply to local items of interest, but covers the general field of college affairs as well. Culver-Stockton College now has one of the best college plants in the Middle West. With its increased endowment, its efficient faculty, and its new buildings, Culver-Stockton is now in position to do college work of the very highest order.

Dr. F. W. Reeves, head of the survey staff of the Board of Education, is now making a survey of Randolph College,isco, Texas. He is also looking into the educational program of Jarvis Christian Institute, Hawkins, Texas, at the request of the home mission and survey departments of the United Christian Missionary Society. Dr. Reeves' work has attracted nation-wide attention.

A conference was recently held between representatives of the department of endowments of the Board of Education and the executive committee of Lynchburg College in which plans were made for future promotion in behalf of the college. An office is being maintained in the city of Lynchburg and E. L. Day is to be the director of the field force in the Chesapeake area. The program will include collection on pledges already taken, securing of new pledges in order to reach the goal of \$750,000 and the development of the church quotas with respect to the crusade goal. Mr. Day is a strong man and he has an excellent staff working with him, which, together with the efforts of President Hundley, should bring complete success in each of these objectives. As soon as Lynchburg College has sufficient funds with which to pay its indebtedness, it will be eligible for membership in the Southern Association of Colleges and Secondary Schools.

The B.D. degree, which was temporarily abandoned by the College of the Bible, Lexington, Kentucky, one year ago,

has been restored with certain modifications. It is planned to allow the senior year of the college to count as the first year toward a B.D. degree and to require only two additional years of postgraduate work in order to secure the same. There seems to be a strong demand that the B.D. degree be retained at Transylvania and the College of the Bible.

The fifth annual Drake University debating tournament for all Iowa high schools was held March 10, 11 and 12.

The question was, "Resolved: That Congress should enact legislation embodying the principles of the Haughen Farm Relief Bill, constitutionality waived."

Two classes of entries were required because of the large number of entries. Class A included schools with an enrollment of three hundred or more, class B those with less than three hundred. Trophies furnished by David I. McCahill of Pittsburgh, Pennsylvania, an alumnus of Drake University, were awarded in each class.

Dean A. A. Morrow, head of the Drake University law college, recently announced that a rare complete set of William Blackstone's law commentaries was found on the shelves of the Drake University law library. The scarce four-volume edition, published in 1775 when Blackstone was solicitor general to the Queen of England, came to Drake in 1851 through the hands of an old Iowa attorney, W. H. Andrews.

Under the auspices of the Drake University Y. M. C. A., S. Joe Brown, prominent Des Moines colored attorney, recently spoke in the university lounge for the men of the university. The program was in charge of Howard Lyon, and a report of the student conference held at Milwaukee during the holidays was given by Myron Thompson, president of the Drake organization.

A series of lectures by prominent individuals has been arranged by officials of the Drake University Y. M. C. A. to be delivered in the near future. John Lewis, head of the Iowa State Federation of Labor, will be one of the speakers. S. Kirby Page, Drake alumnus and an authority on international law and international problems, will also be a speaker in the series.

Four lectures on problems of wide interest, will be delivered by George Webber, general secretary of the Des Moines Y. M. C. A.

The William Woods College debating group has scheduled a series of debates covering the period of the next two months. One team will take a northern tour ending with a debate with Cotner College; another team has arranged for several local debates, but hopes to arrange a southern tour ending with Phillips University. William Woods College has no

inter-collegiate athletic contests. It may be because of this that the challenge of debating is so thoroughly alive within the walls. A debating tournament for high school girls was held at William Woods on March 17, 18 and 19. Two hundred girl debaters from high schools accepted the invitation of the William Woods girls to enter this tournament. The college, of course, did not participate in the debates.

The Y. W. C. A. girls of William Woods College are getting out their first letters to their "little sisters"—that is, the new girls who will enter William Woods for the first time next fall. Seventy-six girls have already reserved and paid for their rooms for the college year 1927-28, indicating that William Woods College will again be filled to overflowing before the opening in September.

F. H. Groom, pastor of the Franklin Circle Christian Church of Cleveland, is conducting a series of revival meetings in Hiram. The services have been very interesting and well attended by the students of Hiram College as well as by townspeople. A number have been added to the church.

Hiram College called Miss Louise Padou, Indianapolis, to the department of foreign languages for the semester which opened February 1. Miss Padou will teach Spanish. She is a graduate of Butler University, Indianapolis, and did her graduate work in the University of Wisconsin where she was tutor in Spanish. She has been teaching in Technical High School, Indianapolis.

Robert Frost Daggett and Thomas Hibben, architects of the future Butler University at Fairview, Indianapolis, have won the gold medal offered in the fifth annual exhibition of architects held at the Heron Art Institute for the "best building of the year." Their entry, the Indianapolis Chamber of Commerce Building, won the highest distinction. This building is a type of office construction that is ushering in a new era in its field. It is in this beautiful new building that our own Board of Education now has its offices.

The Butler negative debating team defeated George Washington University 3-0 in the Butler chapel on the subject, "Resolved: That the United States should cancel all its inter-allied war debts." The Butler team was made up of Lester Budd, captain; John Love and Julius Medias.

Special study classes for members of the Butler freshman class were inaugurated at the beginning of the second semester. Lectures on methods of study, importance of ideals, ways of planning and necessity of reaching objectives will be given during the year.

(Continued on page 63.)

Wanderland-Wonderland

THE FLOWER THAT BLOOMED AT EASTER

By LUCY KING DEMOSS

"Lo the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come."

A SUNBEAM that had slipped away from its family for a little adventure, peeped through the big window just in back of the pulpit and shone on the silvery hair of the tall man who stood there. It lingered on his kind face in the friendliest way and then flitted down to rest on the Bible the man held in his hand so lovingly, though he did not open it as he read, but looked down instead into the faces of the children, who looked up at him trustfully, listening to every word. He was their friend, this gentle man, the beloved and honored minister of their church.

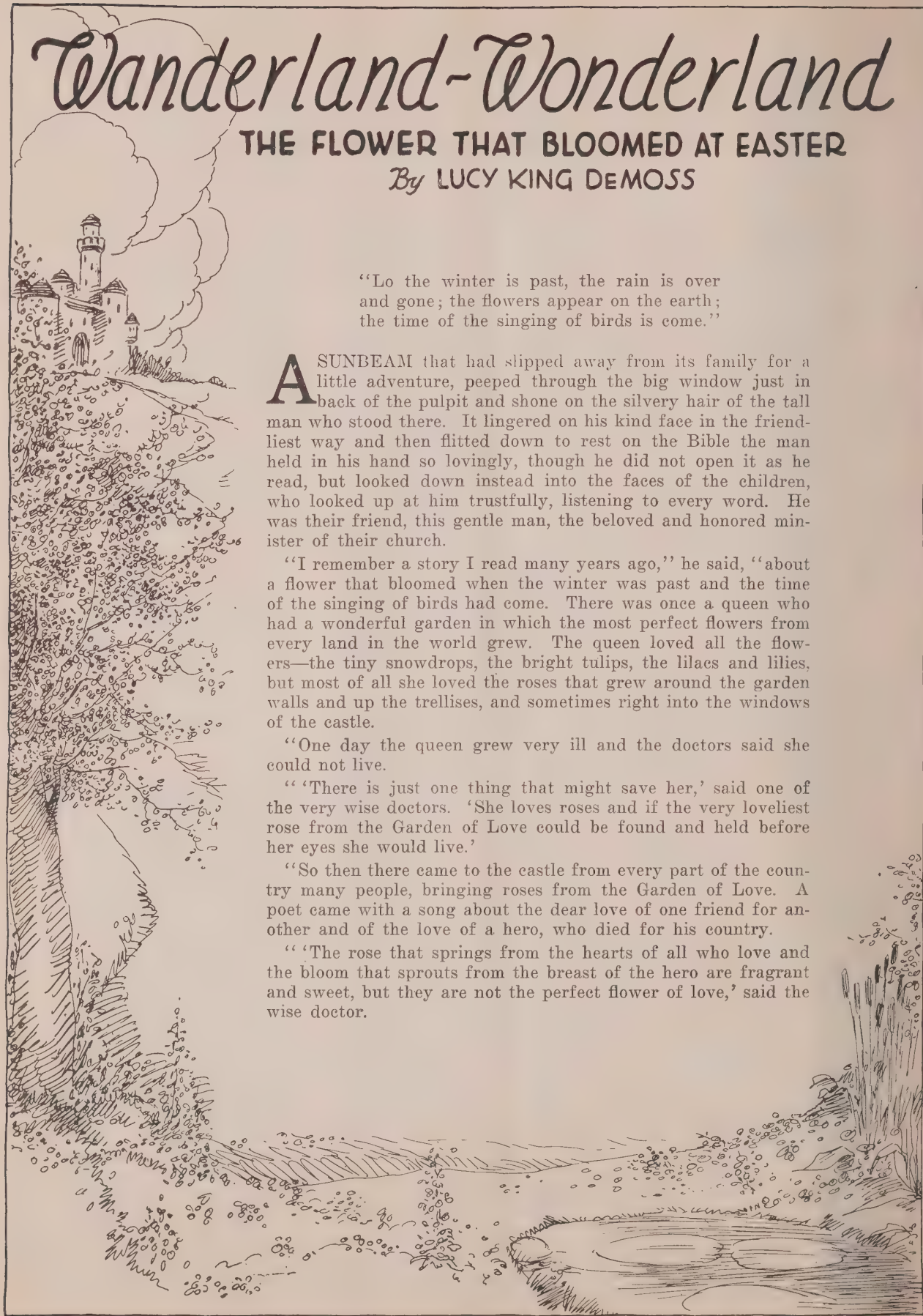
"I remember a story I read many years ago," he said, "about a flower that bloomed when the winter was past and the time of the singing of birds had come. There was once a queen who had a wonderful garden in which the most perfect flowers from every land in the world grew. The queen loved all the flowers—the tiny snowdrops, the bright tulips, the lilacs and lilies, but most of all she loved the roses that grew around the garden walls and up the trellises, and sometimes right into the windows of the castle.

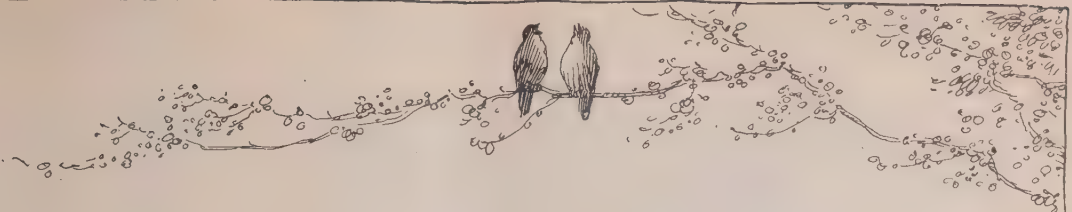
"One day the queen grew very ill and the doctors said she could not live.

"There is just one thing that might save her," said one of the very wise doctors. 'She loves roses and if the very loveliest rose from the Garden of Love could be found and held before her eyes she would live.'

"So then there came to the castle from every part of the country many people, bringing roses from the Garden of Love. A poet came with a song about the dear love of one friend for another and of the love of a hero, who died for his country.

"The rose that springs from the hearts of all who love and the bloom that sprouts from the breast of the hero are fragrant and sweet, but they are not the perfect flower of love," said the wise doctor.





"‘I know where it blooms,’ said a happy mother, who came to the bedside of the queen with her child. ‘It blooms in the cheeks of my lovely child when it opens its eyes and smiles at me.’

"‘Lovely is the rose in the cheek of your child, but there is one lovelier still,’ said the doctor.

"‘I saw the loveliest, purest rose of all,’ said one woman. ‘It bloomed on the cheeks of the queen, herself, one night when she took off her crown and carried her sick child in her arms, kissing it and praying for it.’

"‘Wonderful indeed is the white rose of a mother’s grief, but it is not the one we seek.

"‘Then there came into the room where the queen lay sick a child, the queen’s little son.

"‘Mother,’ cried the little boy. ‘Only hear what I have read.’ And the child sat by his mother’s bed and read from a Book the story of Jesus, who suffered death on the cross to save men, even those who were not yet born into the world.

"‘Greater love there is not,’ said the wise man.

"‘Then a rosy glow spread over the cheeks of the queen and her eyes glowed, for she saw that from the leaves of the child’s Book really bloomed the loveliest flower of all, red like the blood of Christ on the cross.

"‘I see,’ she said, ‘he who really beholds this loveliest rose of all on earth, shall never die.’

"‘That loveliest rose,’ said the minister, “is blooming in every part of the world today. And there is a spot here and there in the Garden that would be without bloom this Easter day, if we had not told the story of Jesus and his love for every man, woman, and child in all the world.”

“Fair are the meadows,
Fairer still the woodlands,
Robed in the blooming garb of spring;
Jesus is fairer,
Jesus is purer,
Who makes the woeful heart to sing.”

sang all the children.



"A Million Souls for God"

By W. H. ERSKINE



Tennoji Church, Osaka, as clean and well cared for as any church in America

TOYOHIKO KAGAWA, noted Christian evangelist and social worker, preached in Tennoji Church three consecutive nights in January to capacity audiences each night.

There was one afternoon meeting for Middle School students and 130 attended. Those who listened at night to Mr. Kagawa's eloquent appeal for the Christ way

of living averaged 500 a night. Printed cards were passed at all services indicating a favorable attitude toward the Christian way of life, and a desire to study it further. One hundred and eighty-five cards were signed at the night meetings and thirty-five at the meeting for students, a total of 220.

Collections at the four meetings

amounted to sixty yen. This was turned into the union city evangelistic campaign fund.

The average increase in attendance at the Sunday morning service at Tennoji Church following these meetings to date has been fifty. At the women's monthly meeting there was an increase of eight in January.

Regular classes are being conducted by the pastor for these new students of Christianity.

Mr. Kagawa's first notable work was in the slums of Kobe, assisted by his devoted wife, a factory worker herself, who had been because of her qualities of efficiency and leadership advanced to position of forewoman. He led in the organization of the labor movement and was arrested several times as a man of "dangerous thoughts." For three years he has lived in Tokyo, refraining from all labor propaganda and agitation by contact with the police. During those years he conducted a three-day series of meetings in many churches and schools throughout the country.

Now that the time of his agreement has expired he has moved to Osaka, the labor center, and expects to work for the uplift of the common laborer. He continues his evangelistic work with the slogan, "A million souls for God."

Mr. Kagawa is still under forty years of age and so should have many years yet of service. One great physical trial has been the eye infection which he contracted during his life in the slums. He even went to American specialists in the hope of help, but their verdict was "too late." He is devoting all his powers with redoubled energy and zeal during these last remaining years of sight.

Our Prayer Room

EVERY morning the staff of the hospital meets in the examination room for Bible reading and prayer. We have, after seeking some spiritual truth from Jesus, a short discussion. Hira Lal, our "grand old man" (yet not old) but still in the prime of his power, brings out the wonder of each teaching. Never have I heard the wonder of a passage brought out any better than he brings it out. It's written on his face and in every action. The marvel of God's mercy, the miracle of his power, the glory of his death and resurrection, and the wonder of the love God has for us is revealed fresh every morning. Then we have prayer. It is here that we are able to save so many helpless ones. It is here that our greatest work is done. It is here that wonders are done through our poor inadequate equipment. I kept calling this our Examination Room, for here we examine our patients in the rush of dispensary, but my helpers would not have it so. They call it the Prayer Room, and so it is.

VICTOR C. RAMBO.

Mungeli, India.



Two gifts of self, many proposed gifts of service, and substance gifts of \$155 were made at the White Gifts service of the Plattsburg, Missouri, church, one feature of which is shown above. The pastor of this church is Vere H. Rogers, who served as a missionary to Jamaica for several years

Glimpses of the Religious World

ONE of the latest organized movements for peace is the American Arbitration Crusade, a campaign to arouse all peace lovers to redoubled efforts to prevent war. The method proposed requires no action by the United States that is not reciprocal on the part of other nations. The idea is to induce our government to outlaw war by negotiating treaties between the United States and every other nation, providing for obligatory arbitration or adjudication of all disputes that may arise between them. Because the development of public opinion is necessary before compulsory arbitration treaties can be adopted or sustained, the Crusade will contribute toward the expenses of any organization that wholeheartedly promotes the arbitration method of outlawing war. To stimulate interest, prizes of \$100 each have been offered for the best letter, editorial or article in any publication having at least 5,000 circulation, for the best public demonstration or concerted endeavor for obligatory arbitration, for the best cartoon, the best slogan and the best sermon on the subject. The address of the Crusade is 114 East 31st Street, New York City.

The first changes made in the Book of Common Prayer of the English church in 265 years put that book at the head of the list of best sellers in London during the month of February. The volume is known as the "Alternative" prayer book, consisting of the old Book of Common Prayer and a number of permissive alternative forms of service. The latter are the results of long church deliberations over matters of rites and practices which have ever been the subject of heated debate.

It is announced that Uldine Utley, the fourteen-year-old evangelist, will open an evangelistic campaign in New York on May 1 and continue until October. The campaign will be sponsored by the Evangelistic Committee of New York City.

Something new in church steeples is to be seen on the Smithfield Protestant Church, Pittsburgh, which was dedicated late in December. The steeple is of aluminum in a filigree pattern and is so designed that electrical illumination at night reveals its lacy beauty. It cost the church \$35,000, although the Aluminum Company of America is said to have spent double that amount on the patterns.

A century of continuous service for the church by members of one family is the record of the Converse family of Louisville, Kentucky. The father, Amasa Con-

verse, served in the editorial chair of the *Christian Observer* for nearly forty-six years. His son, F. Bartlett Converse, took up his work and served almost half a century and the grandson, Harry P. Converse, managing editor of the paper, is still carrying on the work after twenty-seven years of service. The *Christian Observer* is now in its one hundred and fourteenth year and the Converse family have owned and directed its progress for the past hundred years.

The soundness and permanence of the missionary movement toward cooperation in the mission field is well illustrated by the new building just erected in Ponce,

It is now occupied by this unique publishing enterprise and stands, as one of the missionaries puts it, as a "concrete evidence of the spirit of cooperation in Porto Rico."

Negroes in this country are given another incentive to creative work in music, fine arts, the sciences, business organization and religious work through the second series of the William E. Harmon Awards which was announced recently. Mr. Harmon offers \$4,000 in recognition of outstanding accomplishments among colored people. The awards will be administered by George E. Haynes, secretary of the Commission on the Church and Race Relations of the Federal Council of Churches.

American children will soon be able to witness for themselves the reception accorded the "friendship dolls" which they sent to the children of Japan. Motion pictures were taken of the ceremony on February 20, at which function high officials and diplomats of the Japanese government and over two thousand Japanese school children were present.

Eight years of an anti-Christian crusade by atheists in Moscow has failed to rob the people of their faith in Christ.

"Religion is the opium of the people." This is the bold inscription emblazoned on the red walls of the former Moscow Duma. Yet twenty feet away, this last Christmas time, hundreds of lowly costermongers, street beggars, and women laborers in ragged shawls lingered hours in the bitter cold and snow, peering into the tiny chapel of the Iberian Virgin, one of the most famous shrines in Russia.

Hundreds of thousands of people wended their way over the icy pavements on the boulevards to attend midnight services.

The bells in the cluster of historic churches within the Kremlin walls, with their blue and silver spires and shimmering cupolas of gold, remained silent, but the great Temple of Our Savior, where the late Tikhon administered to Moscow's spiritual needs for more than twenty-five years, boomed out its Christmas chimes, while a choir composed of scores of Russia's most celebrated opera stars took part in the Christmas Day Masses. This year, the Soviet authorities forbade interference in the church services by the Atheistic Society of Russia. This society, since the revolution, has organized great demonstrations outside the churches, and as the clergy and the faithful passed, snowballed, hissed and otherwise intimidated them.



—Darling in the St. Louis Globe-Democrat

It tastes so different when you take it yourself

Porto Rico, to accommodate the union religious paper, bookstore and publishing plant. Initiated by the Presbyterian, Congregational and United Brethren Churches, the publication of a union paper had become such a success by 1907 that the Baptists, Disciples of Christ, Methodists and Christian church joined the consolidation.

For ten years this union has grown stronger. The paper, now published weekly, speaks with the united voice of Protestantism. The bookstore handles all the literature required by the large Christian community in Porto Rico. Larger quarters were imperatively required. A fine two-story, reinforced concrete building on one of the main streets of the city has been financed, with the assistance of the mission boards of these seven churches.

Triangle Palaver

By LUCY KING DE MOSS

THE Friendly tourists are approaching India, the "cradle of the human race; mother of religion, and grandmother of history," as Mark Twain called her in his "Following the Equator." We shall find much that is beautiful, much that is mystical, and much that is sorrowful in this land, and, because we are to have for our guides the missionary family, very much that is hopeful and happy.

The people of western lands know more about India than they used to know, and we are all becoming highly interested in watching how she is working out her own problems economically and religiously. A few years ago we were reading a book called "India on the March" and since that book was published India has been marching steadily on, with the eyes of the rest of the world on her. What part has Christianity played in her progress?

Said Sadhu Sundar Singh, the fine Indian Christian, who was driven from his home because of his belief in Christ and for all the years since his baptism has followed him so closely that all who have seen him declare that he truly resembles in spirit and speech Jesus his Master:

"There are many beautiful things in Hinduism, but the fullest light is from Christ. Hinduism has been digging channels. Christ is the water to flow through these channels."

One thing we shall be particularly interested in is the change that has come in India's attitude towards her girlhood. We shall hear about the Christian schools that have sprung up all over the country in the last fifty years as a result of the work of the missionaries, and one of the first heroines in this story was Isabella Thoburn, we shall find. April 18 will be the fifty-seventh anniversary of the opening of Miss Thoburn's first school for girls in Lucknow, India. Her distinguished brother, Bishop Thoburn, had gone to India as a missionary. One day as he walked along under the shade of the trees he found a quill that had fallen from a vulture's

wing. With his penknife he made a good, strong pen point on the end of the quill and though it was a giant pen he decided to write a letter with it to his sister back home. So, with the vulture's quill he wrote to Isabella a description of the work he was doing in the villages of India and he told her how badly a boarding school was needed for the girls who lived far away from the cities. "How would you like to come and take charge of such a school?" the big pen asked. By the next steamer the reply came saying Isabella would leave America for India just as soon as the way opened for her to go. She was teaching school at the time and caring for her sister-in-law, an invalid with three children, but she steadily kept her mind on India and the girls over there who needed her, and in three years from the time she got the letter written with the vulture's quill she was ready to sail.

The first school opened in April, 1870, had only four girls in the beginning, but more and more they came and it was not long until Miss Thoburn bought one of the most valuable pieces of property in the city of Lucknow, called Ruby Garden. Not satisfied with one school she started another at Cawnpore, forty-five miles west of Lucknow, and for some time managed both schools.

Now at that time in India there were over one hundred colleges ministering to young men, but only one for young women and that not Christian. Miss Thoburn determined that there should be a Christian college for girls at Lucknow and she did not rest until it became the highest-grade institution for women in all India. The Isabella Thoburn College is one of the places of beauty in Lucknow and from it have graduated some of the finest Christian women in that country.

This will give us a background for our study of Christian education in the Central Provinces of India, where our missionaries work. In the fifty years since that first Christian college was begun,

girls' schools and colleges have become a part of every missionary program and no opposition is offered by the government or Indian officials.

The Contest

Nearer and nearer we come to the close of the contest. Many books have been read, WORLD CALL has become so popular that people of other communions are asking for it. We know more about the other peoples of the world than ever before and how dependent we are one upon another. The Reading Contest should bring us to the end of the year with high enthusiasm for the work of missions in all parts of the world and make us more eager than ever to have a part in it.

Circle-Triangle Girls Active

The Circle-Triangle girls of Neodesha, Kansas, recently organized, and with an average attendance of about twelve, realized \$147 recently, the proceeds of a play, "Cyclone Sally," which they gave to a crowded house. This not only gives them money for their work but is an encouragement to the members and an incentive to others to join the organization.

Entertained at Cleveland Christian Home

MORE than one hundred delegates to Ohio's first Circle and Triangle Meet were entertained at a banquet at the Cleveland Christian Home, Saturday evening, February 5. Children of the home assisted Mrs. Garver, the superintendent, in decorating the dining room with the hearts and darts we associate with St. Valentine's Day, while vases of red carnations, tulips and dainty ferns graced each table.

Strains of martial music began as the doors of the dining room opened and the guests entered two by two. Only the light of red candles illuminated the room until the serving commenced. Girls of the home, in white dresses and with caps and aprons of red, were the waitresses.

After the good dinner, toasts began. Anna Ruth Yingling of Lakewood, in a clever parody on Hiawatha, welcomed the delegates. Irene Long of Bellaire, responded. To the theme of "Forward," Mildred Bliss, of Ashtabula, spoke for the Triangles; Ann Riley of Akron, spoke for the Circles; and Miss Mary A. Lyons, for thirty-four years state secretary in Ohio, represented the state.

Later, the guests assembled in the large living room while children of the home entertained by singing a number of songs. The visitors were then invited to inspect all departments of the home and were enthusiastic about its fine arrangement and equipment. Many expressed the intention of doing something each year to help with the maintenance in order that the work there may be continued in the fine way it has begun.

Program for Triangle Clubs

"Oh, that I could dedicate my all to God. This is all the return I can make Him."

World Friendship Tour

MAY

WHERE MILLIONS AWAIT US

HYMN

PRAYER

BUSINESS

ROLL CALL

DEVOTIONAL SERVICE:

Song: From Greenland's Icy Mountains

Guide Book: Romans 10:10-15.

Pray: For the women and children of India

Offering for world-wide missions

In Open Country and Crowded City

Native Christians at Work

CIRCLE OF PRAYER

Their Battle Cry to Action

By JUANITA STALEY THROWER



Endeavor Society, University Place Christian Church, Oklahoma City, Oklahoma

FOR Christ and the Church," the motto of Christian Endeavor the world over, means more than a mere chanting of words to the young people of University Place Christian Church, Oklahoma City.

It is their battle cry to action. Remembering Christ's last command, "Go ye, therefore, and teach all nations," these young folk put their shoulders to the wheel to raise \$50 to support a native evangelist at Monieka, Africa.

This decision to do their bit for the black man of the Dark Continent was reached after hearing a soul-stirring address by Dr. Royal J. Dye, formerly of Bolenge, and listening to "Mother" Elizabeth Ross, who gave her only living child to the missionary field.

The budget system is the secret of their success in raising the amount, the University Place Endeavorers believe. Most of the \$50 was raised by the regular pledge system. Pledges ranged from one dollar to ten cents a month. For these Endeavorers believe in Paul's admonition to give as God has prospered them. To supplement the pledges, two ice cream socials and one candy sale were held.

Besides the missionary pledge, the society paid \$20 to the local church and \$34 to state, district and city Christian Endeavor Union work.

Selling quilt blocks at fifteen cents each, is one way the young people are raising their money this year. At the monthly business meetings the young women embroider the names of those who buy the blocks. When the quilt is finished, it will be given to the ladies' aid society to sell.

The "inasmuch" lesson of Christ has been the inspiration for many other kindly acts. Each year at Thanksgiving time,

baskets of food go out to needy families and many kiddies are made glad at Christmas time with toys, candy and nuts. Singing Christmas carols to the "shut-ins" of their own church is another service which has given joy both to the Endeavorers and to the old folk.

Two members of the society are preparing themselves for the ministry.

Many of the Endeavorers have "grown up" with the church since its organization in 1911. Since September, 1916, when the society was reorganized, the young people have not missed a single Sunday night prayer meeting, even during the months when the evening church services were dismissed. Dr. H. E. Van Horn is pastor of the church.

Hazel Green Academy and Christian Endeavor

IN 1908, the Christian Endeavor Society was first organized in Hazel Green, Kentucky, under the leadership of Miss Alice Hines. Previous to this there had been some sort of young people's organization, but this had no connection with other societies.

During the first year of this newly organized society, ten dollars was pledged and raised for missions. From this beginning the Endeavor society grew, both in membership and in spiritual strength, with Miss Hines as its leader for fourteen years. Among the many members who have gone out from this society are Gabriel Banks, Glenn Haney, and Mr. and Mrs. Stephen James of Washington, all of whom frankly say that they owe much of their spiritual development to Miss Hines and the Hazel Green Christian Endeavor society.

Owing to Miss Hines' many duties, Miss Flossie C. Smith had charge of the society for three years, but the present leader is Miss Anne K. Ammerman.

This has been a most interesting and active year for the society. Each Sunday afternoon meetings are held, which are always interesting and often inspiring. The average attendance is fifty. The financial aim for the year is one hundred dollars. In addition to the usual activities, the Endeavor society has operated a picture show this year, the proceeds of which go for home missions.

Last year an Endeavor banquet was held, with Miss Cynthia Pearl Maus of the United Christian Missionary society as guest, and on the following Sunday evening, the pageant, "The Royal Way," was presented.

The pervading spirit of service which is felt throughout the school is perhaps due to Endeavor training.

Senior Christian Endeavor Topics

April

3. What Is Real Christianity? James 1:19-27; John 13:34, 35. *Forever*, February, 1927, WORLD CALL, page 3.
10. Why Is the Bible the Greatest Book in the World? Romans 15:4; 2 Tim. 3:14-17. *When Thirty Million People Read Together*, February, 1927, WORLD CALL, page 7.
17. Christ in Us, Power for a New Life. Eph. 2:10. *The Burning Heart*, February, 1927, WORLD CALL, page 13.
24. If I Were to Be a Foreign Missionary, What Country Would I Choose? Why? Acts 1:8. *Forward March*, March, 1927, WORLD CALL, page 29.

Intermediate Christian Endeavor Topics

April

3. What Must I Do To Be Well Educated? 1 Kings 3:7-13; Joshua 1:7, 8. *Thanksgiving*, November, 1926, WORLD CALL, back cover.
10. Reading the Bible to Know God. 2 Tim. 3:14-17. *When Thirty Million People Read Together*, February, 1927, WORLD CALL, page 7.
17. Why Did Jesus Die and Rise Again? John 12:27-32; 2 Tim. 1:10.
24. If I Were to Be a Foreign Missionary, What Country Would I Choose? Why? Acts 1:8. *Forward March*, March, 1927, WORLD CALL, page 29.

Woman's Missionary Societies and Circles

The Isles Waiting

Bible Study: (1) Isaiah 42:4, (2) 42:10, (3) 42:12, (4) 11:11, (5) 24:15, (6) 49:1, (7) 51:5, (8) 60:9, (9) 66:19

ONE of the most vivid recollections of my early girlhood is that of the weekly prayer meeting in the little old brick church at home, and A. McLean, the pastor, giving out the numbered slips containing the references of the Bible verses on the topic for the evening. It was a great event to read one of the verses, with quite a breathless feeling lest one should miss her turn!

All this comes back to me as I have numbered the references above, that they may be assigned to be memorized and given in turn in the meeting.

There is always something new when we open our Bibles for study, and now in view of the verses, the thought comes as to why the great Isaiah had such visions for the isles in the beautiful words of his prophecy?

We do not know, but it must have been some association, somewhere in his life, that led him always to include in his vision of Jehovah's finished program of justice in the earth, the "isles also."

There is something attractive in the thought of islands to all of us. Our boys in play, are always shipwrecked on lonely islands; the pirates' treasures are always hidden there! When we are tired of the noisy world, we go on the wings of fancy to the quiet islands of rest, where the leaves just whisper, and the waves



Some of those who wait

murmur a crooning song as they lazily wash against the shore.

Do you remember how our sweet singer in picturing to us the most wonderful land she could see with her clear eyes of faith, sang:

"Somewhere, somewhere,
Beautiful Isle of Somewhere,
Land of the true, where we live anew,
Beautiful Isle of Somewhere!"

Our Quaker poet, whose gentle spirit seems so in touch with that of the Master, left us the lines breathing perfect faith and trust, that have comforted hearts unnumbered:

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

The islands of the seas are without doubt the beauty spots of the earth. Those of the South Seas are gems of loveliness, and if nature's wonders were enough in themselves to ennoble man without any revelation of love from his Creator, we might expect to find there the highest types of moral manhood and womanhood.

But what is the truth of the matter? We know that the most degraded savages and cannibals in all the world were living in the midst of all this beauty. If it moved them at all, it was only with fear of evil spirits which must be placated with gifts and sacrifices. It is only when we know the love of Christ in our hearts that we can realize the beauties of our Father's world. Love, in this case, is

beauty's great interpreter, and the promise is to the pure in heart that they shall be "seeing God."

But these beautiful islands have witnessed some of the greatest triumphs of the cross of Christ. Paton in the New Hebrides, Father Damien with his lepers on Molokai, and scores of others, many in martyr's blood, have written the Name that is above every name, in letters of light over these gems of the ocean.

In the Philippines, our own doctors have brought healing to many who never before had heard of the Great Physician. In Porto Rico, the loving care of orphan boys and girls in the name of Christ in years past, has raised up homes whose influence is telling for light and truth in the island today. But twenty-seven centuries have passed since Isaiah sang of the isles, and still many are waiting. Why tarry the swift sails of the messengers?

ELLIE K. PAYNE.

Indianapolis.

Christ belongs to no one class or race or age; he is the Savior of the world. If he is able to save one soul he is able to save all souls.—A. McLean.

Woman's Missionary Society Program

"Speak—That They Go Forward"

MAY

Today in the Philippines

PRESIDENT PRESIDING:

Hymn—*The Morning Light is Breaking.*

Prayer

Business

Offering

PROGRAM IN CHARGE OF LEADER:

DEVOTIONS—*The Isles Waiting*

Hymn—*O, Zion, Haste*

Bible Lesson—Isaiah 42:1-4.

Prayer

TALK—Today in the Philippines

(Review article in WORLD CALL.)

SPECIAL MUSIC

THE NATIVES SPEAK—a pastor, a doctor, a nurse

DISCUSSION—*What type of work is most important in the Philippine Islands?*

PRAY FOR WORK AND WORKERS

BENEDICTION

Circle Program

"The kingdoms of the world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever."

May: Observe Mother and Daughter Week by Entertaining Mothers of Woman's Missionary Society

THE CHURCH IN THE ORIENT

BUSINESS PERIOD IN CHARGE OF PRESIDENT

Hymn

Prayer

Business

Roll Call—*Missionary Facts from the Orient*

DEVOTIONAL—*Christian Unity and World-wide Evangelism*

Bible Lesson and Comments—John 17:20-23.

Prayer—*That you may be used of God in the world-wide program of Christ. Pray that right relations may be established between the United States and orientals.*

Hymn—*O Love That Will Not Let Me Go*

OFFERING

TALKS—*National Leadership*

Hunting Heads or Hearts?

Echoes From Everywhere

Healing the Sick

The Sikh overseer of the large new reservoir which has been erected four miles from here for irrigation purposes, asked me the other day for an English Bible to read. He is grateful to us for the recovery from a very serious illness, double pneumonia, of his little son aged three years. I had suggested that he ask Dr. Longdon to see the child who had been ill for some time. She found the case almost hopeless, but gave the child treatment and a week later found him much improved. The father gave her five rupees for the dispensary as a thank offering.

C. G. ELSAM.

Mahoba, India.

Praying for the Convention

On Sunday, (during the time of the international convention at Memphis) we here in our service remembered the convention in a very special way. Several prayers were offered by the native Christians. The main thought in their petitions was that the decisions made at the convention are not for the church in America only but for Congo and the other parts of the world. And how very true that is in our work the world over. We cannot live to ourselves alone. We are being watched daily. Those who are hunting the Christ Way are trying to find his likeness in us. The communion service was held just as the sun was setting.

That same evening the missionaries had a special prayer service for the convention and especially for those who are bearing the responsibility of the work.

This is Tuesday night. Today our lesson was from Acts 19:23-41. The lesson was entirely too good to pass by with poor recitations, so those who did not do well were told that they must come to the house after supper and recite in the proper manner. There were five who came. After we had discussed the lesson and had talked about the things of God, I asked them if they would like to have a season of prayer before they returned to their homes. They began naming the things for which they wanted to pray, and one of the young men said, "And we shall pray for the convention in America." I do so enjoy these heart to heart times we sometimes have. This group is from one of the classes in the evangelistic training group.

GOLDIE RUTH WELLS.

Mondombe, Africa.

Encouraging to Their Teachers

The last of the month a letter came from Mr. Clark, principal of the Yachow School for boys, telling about the three boys who went there from our school last fall. His letter was very encouraging, in-

deed. They seem to be doing so well and Mr. Clark wrote the following concerning them: "The boys make quite a contribution to our school. They seem to be fitting in nicely with the other students and are working hard. They studied during the summer so that when they entered school they were much ahead of the other boys and we have put them in the Middle School." Also another quotation, "If you have seventy boys who can sing as well as these three it must be a pleasure to hear them. Mrs. Webb has requested all three to be in her choir." The boys themselves write that they are very happy and satisfied with the school there.

MINNIE F. OGDEN.

Batang, West China.



The Barger Children

It takes milk to grow kids wherever you live.

In Wisconsin this quartet grew on milk at 9 to 11 cents a quart.

In Belgium they are growing on milk at 6 cents a quart.

In Congo we must pay more than 35 cents a quart for their milk.

The more milk you use the cheaper you can live in Wisconsin and in Belgium, not so in Congo, yet they must have milk.

A quart of milk a day for each child is the minimum standard set by health authorities today.

G. J. P. BARGER, M.D.

(En route to Africa)

Church Service Before Daylight

Enrique Guerrero, a student pastor, ministers to the church at La Paz, a little fishing village at the mouth of the Laoag River. As the men can go out to work only when the sea is calm, fishing days during the stormy season are oftentimes rare. When the sea becomes calm all hands are out early, no matter what the day, to get

food for their living and make a little toward the necessities of life. One Saturday night the young pastor realized that all would be out early fishing the next morning, so he made plans to have services before they went to work. Sunday morning at three o'clock, forty men attended church and communion service. The pastor went back to bed and later held services again at the regular hour.

PAUL D. KENNEDY.

Laoag, Philippine Islands.

"Rebuilding the Walls"

The important thing in the minds of the Batang folk at the present time is the rebuilding of the monastery which was destroyed by the Chinese in 1905. This work is proceeding slowly but there is as much sentiment connected with it as there was in the rebuilding of the walls of Jerusalem under the leadership of Nehemiah. Besides being a fortress in times of war, the monastery in Tibet is the center of all commercial, religious and educational interests. It is for this reason that the Chinese in subjugating Tibet, destroyed the monasteries, and their rebuilding in Batang is an indication of the restoration of the center of native power amongst the Tibetans in these parts.

R. A. MACLEOD.

Batang, West China.

Miss Frost Ill

Miss Adelaide Gail Frost, who spent two weeks in a hospital recently for observation and treatment, has returned to her home in Long Beach, California, and is reported as improving from the general run-down condition which existed. It seems that she had carried tropical germs in her system all the years following her service in India.

The Year's First Fruits

We are able to report our first two converts and are most happy about it. One, a gentle little Mohammedan lady, came to the hospital several months ago, with a little boy whom she asked us to take as she faced a serious illness, and we sent him to Kulpahar.

The other was a Hindu of a good caste who came a few months ago desperately ill but recovered and announced her determination to stay with us always. After a time both declared they wanted to be Christians, and after some teaching, were baptized on New Year's Day.

My birthday chanced to come a few days afterward and the little Mohammedan lady said, when they were expressing their pleasure in that event, "Miss Sahib ji we have just been born again, too." I have prayers with them each morning and after the third day one said, "I want to pray today," and she made such a nice little prayer.

MINNIE NICHOLSON.

Bilaspur, India.

In Memoriam

Mrs. C. M. Aden, December 26, 1926, Fort Worth, Texas. Faithful member missionary society of University Place Church.

Mrs. Susie Kieffer, November 12, 1926, Carthage, Ohio. One of the oldest and most faithful members of the church.

Mrs. Mary C. Edwards, October 16, 1926, Quincy, Illinois. Faithful member of the church and generous contributor to U. C. M. S. Age 65.

Mrs. Luan Reynolds, November 13, 1926, Gordon, Nebraska. Devoted member of church and missionary society.

Mrs. Lavisa McCleary, December 31, 1926, Mitchellville, Iowa. Devoted to church and missionary society. Age 73.

Mrs. Ruth Prentice, December, 1926, Watertown, New York. Active in all departments of church work. Age 78.

Mrs. D. E. Smith, November 21, 1926, Roswell, New Mexico. Active member of the church.

Charles Maupin, December 22, 1926, Fort Scott, Kansas. Devoted friend of the missionary cause.

Mrs. Emily Mary Horn, December 28, 1926, Bowling Green, Ohio. For thirty years president or secretary of the district and local missionary society.

Mrs. Lettie Kime, Hopkins, Missouri. Deaconess, vice-president of missionary society and teacher of woman's class. Age 63.

Mrs. Anna Conniars, Los Angeles, California. Devoted member of Lincoln Heights Missionary society.

Mrs. Theodosia Roy, January 12, 1927, Carrollton, Missouri. Active in missionary society. Age 60.

Mrs. Amelia Graves, December 20, 1926, Bement, Illinois. Active in all church work.

Mrs. E. W. Bodell, October 28, 1926, Kenton, Ohio.

Mrs. J. M. Fisher, October 29, 1926, Kenton, Ohio.

Mrs. C. G. Phillips, December 11, 1926, Kenton, Ohio.

Mrs. G. A. Hughes, January 17, 1927, Adel, Iowa. Charter member of Perry missionary society.

Rejoicing at Lotumbe

Lotumbe rejoices that Dr. Frymire and family are back at work again. The Doctor has made splendid recovery from his serious operation of the throat. His journey to London and back took four months. Already the hospital is teeming with cases and he performed six operations the first week of his return.

We are also happy to have the Hobgoods back from furlough. The Lotumbe field is so extensive and the evangelistic and educational opportunities so plentiful that their arrival is most timely. Already this month we have had 110 baptisms.

HERBERT SMITH.

Lotumbe, Africa.

An Indian Priscilla

We have Priscillas here in India, women who are always called to help when help is needed. One lives in our Christian village Pendrahi where she loves and serves and is loved by all. As she grew older she became blind but she continued serving and was called in to help when the new baby was coming just as she did before she lost her sight. One day she came to have her cataract removed. Hira Lal helped, teaching me how, and the cataract slipped out but there was blood under the cornea and I was disappointed, for I saw failure. In my inexperience I had failed to help. It was discouraging. This was last spring. The last of October this Priscilla came back and asked me to take out the other cataract and I looked at the operated eye. The cornea was clear. She saw perfectly with the glasses she had been given and to her satisfaction without any glasses. I tried to fool her and tested her vision. She really saw and I was mighty happy about it. And you, who make this work possible, be happy with me and with your Priscilla, Christian sister. Oh, yes, and I must add that the other cataract is out and she is now doubly happy.

We broadcast greetings of great joy and thankfulness in this the beginning of a new year, the most hopeful year in history. May the hope of Christ, the great hope, the great assurance and strength and unspeakable joy be yours for a magnificent year. We are standing by to receive the time of day from you.

VICTOR C. RAMBO.

Mungeli, India.

Stewardship In A Mission Church

The Broadway Christian Church, Cleveland, Ohio, a mission church working with immigrant people consisting of many nationalities conducted a successful every member canvass recently.

This year Stewardship Week was carefully planned for in advance. Chas. A. Pearce, state evangelist of Ohio, was secured to assist the pastor. A stewardship sermon was preached at the morning worship on Sunday with meetings being conducted on week nights culminating in an all-church supper on Friday evening. Following excellent messages by Mr. Pearce and Mrs. A. R. Strang the pledges were taken. When the final results were tabulated, it showed the budget had been over-subscribed, with fully sixty per cent of the pledges increased. The actual increase over last year was six hundred dollars.

Perhaps the most gratifying thing was

the growth among the members of stewardship responsibility. The theme of the campaign was the deepening of man's stewardship to God. Money, as such, was seldom mentioned. A quickening of the spiritual life of the whole church resulted.

Though a mission church Broadway also desires to give to others and has fully subscribed the U. C. M. S. budget for this year.

C. G. MCCALLISTER, MINISTER.
Cleveland, Ohio.

"Thousand Dollar Day" Observed

The church at Cheyenne, Wyoming, which was organized late in the year, 1925, through the home department of the United Society, recently observed what they call "Thousand Dollar Day." The pastor, Charles E. Hannan writes: "We opened the big Bible to Malachi 3:8-10, where God says, 'Ye have robbed me,' etc. Then we placed the Bible on the communion table. The large audience present marched past and covered the Bible verse with \$905 in cash. They placed their own gifts and those of absent members and friends. Then at night other gifts were brought in until the total cash for the day was \$1,091.65, and \$40 more came in on Monday, making Thousand Dollar Day total \$1,131.66. Everybody gave something and everybody is rejoicing over the victory."

Evangelism All Along the Line

The spirit of evangelism which is abroad in the churches at this time is apparent in the Christian Endeavor Society of the Second Church of Christ, New York, where at a recent meeting when the subject was "Confessing Christ," the pastor was asked to give the invitation and three young people made the good confession.

Hidden Answers

1. What must augment ministerial relief?
2. How long has E. L. Powell preached for one congregation?
3. Who is the backbone of a church?
4. Who is Gifford Gordon and what position has he assumed?
5. How should the Philippine question be settled?
6. What are some of the causes for loss of membership?
7. How many baptisms in Ilocos Norte District, Philippine Islands?
8. How does the church at Edwards, Mississippi, stand in missionary giving?
9. What testimony did a captain in the Chinese Army give?

Missionary Illustrations for Uniform Sunday School Lessons

Compiled by Mrs. Louise Kelly

April 3: Peter Becomes a Disciple of Jesus

There is a lovely story of Mrs. Tabitha Won, a Korean Bible woman, who was converted after she had passed sixty. She gave up wine drinking and tobacco, and learned to read. Then she traveled with another woman sixty miles over two mountain passes to attend a Bible study class at Hamheung.

The next year she came again, and this time brought her entire savings, six dollars, which she invested in one cent Gospels. This load of some six hundred Gospels she and her companion carried on their heads. Later, Mrs. Won traveled through the county in which she lived and one beyond in a highland district where the gospel hardly penetrated, distributing the Gospels as she went and telling the story of Christ's love. At sixty-five she became a colporteur of the British Bible Society and for many years traveled about Korea in summer rains and winter snows, over rough roads and through steep passes. These women colporteurs of Korea are no idlers. The report of the British Bible Society says that the eight employed read to twenty-four thousand women and sold sixteen thousand volumes of Scripture last year.—*Sunday School Times*.

April 10: Peter's Lesson in Trust

George Sherwood Eddy, in *Missionary Review of the World*, tells us that in China today officials of the government and officers of the army and leading educators are outstanding Christians. Thousands of students are studying Christianity in Bible classes. A young college president said to Professor Robertson, "Where do you Christians get your power and hope and comfort?" Professor Robertson answered, "Let me introduce you to my unseen Friend, Jesus Christ." That college president joined a Bible class. Later he began to pray, and testified that suddenly it was all as if a great light filled his whole soul, as at the conversion of Saul of Tarsus. He stood before the college trustees and confessed Christ. Now he is the head of a modern institution with students from the eighteen provinces.—Quoted from *Adult Leader*.

April 17: Peter's Great Confession

What a Non-Christian Chinese Professor Thinks About Christ

C. Y. Cheng writes: "There is no keener mind in all of China than that of Dr. Chen Tu Hsiu of Peking University. Recently he wrote an article mercilessly attacking the Christian religion. The missionaries were grilled. He sneered at the 'rice Christians' among our members. With sharp invective he held up to scorn

the persecutions of Protestants by Catholics in the old days. No man like myself, trying to read the article in the light of historical knowledge, could fail to be impressed by the strength of his arguments.

"But the striking fact is when he came to consider the character of Christ he had nothing but good to say. He lifted him up, away up. Let me tell you the conclusion of the whole article: 'The Spirit of Jesus must get into the blood of the four hundred million people of China before we can hope to come out of dark into light, out of death into life, out of the pit in which we now are.' Isn't that great? If a man who is not a Christian, but who instead is violently opposed to Christianity, can see this spiritual supremacy of Christ, do you wonder that I feel nothing but confidence about the effect of the renaissance upon China?"—*Tarbell*.

April 24: Peter at the Transfiguration

A Japanese woman visited a mission boarding school one day and said to the missionary, "Tell me, does your principal take only pretty girls?" "Oh, no, indeed, she takes all girls." "But there is a different look on the faces of these girls from that seen on most Japanese girls." "That is because we cultivate the soul here," answered the gentle-voiced teacher. "Well, I'm not a Christian," said the Japanese woman; "I don't want my daughter to be a Christian—but I'd like to get that look on her face."

A factory girl in England, who had given herself to Christ, was walking up and down the platform of a railway station, waiting for her train, when a lady of title, wealth and culture called to her from the window of a train that was standing there, and asked, "What makes you look so happy?" The girl told her story and the result of their brief conversation was that her questioner was led to seek and find the same Savior. Dr. Morgan knew them both and told the incident.—*Selected*.

Meeting Physical and Spiritual Needs

By CHURCH H. SMILEY



—W. R. Warren

Mr. and Mrs. Church Smiley and David

dogs here. I called the municipal dog killer from Jubbulpore and with the help of the evangelists disposed of 117 dogs. Every year adults, children and live stock are bitten by mad dogs.

Just before Christmas we made a tour among a group of Gond (aboriginal) villages twelve miles in the Satpura Hills. For four years we have been going among these people. At first they were afraid of us and it was difficult to get a hearing. This time we had a most royal reception. Even the women and children were not afraid and were eager for news about the Mem Sahib and children. One old Gond freely told of the famine thirty years ago and how his brother and family took refuge with the British mission at Mandla.

We showed magic lantern slides twice in every village, one set on temperance and the other on the Life of Christ. Each evening my Christian cook was eager to operate the lantern and help in the singing, since the evangelists could not come on this tour.

The use of country liquor is the great curse of the Gonds. Drink has done much to keep them a poor, subservient and ignorant community. The temperance story, "Haridasi," was most effective. The story of Christ's life was listened to with great eagerness and attention.

The Gonds are like sheep without a shepherd. In many places their altars of worship are deserted and have fallen down. Their aged priests have died and left no trained disciples. The opportunity could not be greater to claim them for Christ's own.

IN NOVEMBER plague broke out in Bareilly in a more virulent form than I have seen since coming here. We did everything we could to influence the people to move out quickly and to take the inoculation. When the civil surgeon came to give inoculations a number of Christians and Mrs. Smiley and David were inoculated where everyone could see.

The sanitation committee asked me to superintend the disposal of the many stray

Sectarian Shackles

(Continued from page 24.)

years. New groups came in to take their places. A new minister of attractive personality and modern ideas and methods succeeded in restoring much of our former enthusiasm, and a better day dawned than we had known for many years. The organ was eventually accepted in our worship and the whole controversy forgotten. A woman's missionary society was organized and presently proved to be about the most alive of any department of the church. Through such deep water do we often have to go in achieving the high ground of progress!

My parents, with some misgivings, but with commendable tolerance, resigned themselves to the new order and our allegiance to the cause was as firm as in the palmist days of the church, except that my mother never quite brought herself to become a member of the missionary society.

This experience is perhaps the far-away source of a persistent fellow-feeling I have with the "antis," who still flourish more or less actively in our communion. For while I have always worked with the regular, forward-looking wing of the church, yet I feel a bit of resentment when I hear some one scoff at the "antis" or impugn their motives. While I do not agree with them, I think their stand is the inevitable outcome of much of the teaching of the first half of the nineteenth century, and that the main body of the church is in no position to cast stones at them so long as we ourselves are still tinged in some measure with the rigidity and intolerance of our pioneers.

In the meantime, I finished the Normal School course, and our new president (a Presbyterian), with whom I had been so fortunate as to find favor, recommended me for a position in the schools of one of the best towns in the state. When he called me to his office to tell me what he had done and to advise me about my application, I said:

"Is there a Christian Church in B—, President Blanton?"

I have never forgotten the look on his face as he regarded me intently for a moment before he replied:

"O, Miss Libbie, how you do need to get out into the world and *get broad between the eyes!*"

I have been thus personal and explicit as to the religious surroundings of my early life because in no other way could I make anyone understand how thoroughly I was steeped in the conviction that life, death and all eternity hang upon loyalty to a certain group of doctrines which we call variously "Our Plea," "The Truth," "The Gospel," "The Plan of Salvation"—*never a creed.*

If I were exceptional in this experience, paramount as it is to me, I should never dream of trying to thrust the details upon other people; but I know that this ingraining of narrowness and prejudice upon the minds of the young is the commonest, most universal error that parents

once made. If there is slackness in the training of the youth of today (as there undoubtedly is), even that is better than the rigid inculcation of doctrine and sectarian prejudice that characterized parental teaching of a generation or two ago, and that paralyzed the power of initiative in the thinking processes of the child. Such training is the secret of that ignoble loyalty which seeks to exalt one's family, one's state, one's country, by decrying similar groups that stand in contrast with one's own. It accounts for the blind conformity that hands down political allegiance from father to son through a dozen generations and commits a man to the slogan "My party, right or wrong." It so warps and dwarfs our mentality that we are incapable of maintaining that rarest and choicest of qualities, an *open mind*. It is the sole reason why unity and harmony and real fraternal relations are almost impossible among the contending divisions of Christendom.

While I was helplessly wedded to "Our Plea," others were equally helplessly wedded to a name or a written creed or a form of ritual or an ecclesiastical system. Sometimes our prejudices have not even so reasonable an apology as these beliefs, but are based on a whim, a sectional bitterness, a locality, a landmark.

For instance, a dear girl, whose friendship is yet one of my happiest memories, was a Cumberland Presbyterian by birth and training, and she was quite as set in her loyalty as I was in mine. She gloried—to use her own words—in the little log church on the banks of the Cumberland River where her church was born, and she firmly resolved never to marry any man who was not a Democrat and a Cumberland Presbyterian.

She married a man after her own heart and I have sometimes wondered how, together, they have adjusted themselves to the absorption of the Cumberland branch by the parent stock of Presbyterianism. Amicably, I hope, for they were much too fine to maintain a lifelong struggle over a quibble.

Nor is this matter of prejudice peculiar to any one sect or religious group. It is almost universal, whether the creed is broad or narrow. I have known Unitarians so intolerantly broad that they draw their spiritual garments about them in contempt of the gentlest, most saintly souls that revere the Trinity or partake of communion or go to confession. Breadth, to such, is a doctrine, not a practice. Moreover, their hearts are sometimes inordinately set upon the doctrine because it carries with it a suggestion of intellectuality greatly to be desired.

The trouble is that we so often learn to think only in the symbols and phraseology peculiar to our particular group that we scarcely understand each other's language. Only by devious paths, with prayer and fasting, do we ever come, through great tribulation, to realize that we all *mean the same thing*, after all.

(To be continued.)

The Bible Chair Work in Manila

By Justo Angeles

THE Bible Chair work of the Disciples of Christ is intended for high school students who wish to gain a working knowledge of the Bible and of the practical phases of Christian activity and the Christian religion. It is also the ruling of the mission in the Philippines that two years of the Bible Chair work shall be required of all who desire to enter the Union Theological Seminary as pension students of the mission. They must take the "History and Teachings of the Disciples" and "the Ministry as a Life Work."

Classes are held in different places in the city and in accordance with the regular public school practice, each period is forty minutes.

We now have a total of eighty-one men and women enrolled in our Bible Chair courses. Most of them are taking the "Training for Service" course (Moninger or Hurlburt). This will greatly aid them in future work in connection with the church. Some have finished "Training the Devotional Life," a fine study of the principles of religious training in home and church. Several are studying the Christian use of money and the problems of financing the church. Others have just commenced the Book of Acts.

Mr. Higdon is teaching three classes numbering a total of twenty-eight students. This is the most promising group judged from their work and experiences in the church. Most of them are connected in one way or another with church activities and they report that they have been greatly helped by the course they are taking.

The Bible Chair provides studies such as these for a period of three years or more. We hope by this means to raise up a well-trained corps of church workers, Sunday school officers, teachers and preachers.—*Philippine Christian.*

Result of a Tonsillotomy

THOSE tonsil instruments a University of Pennsylvania student gave me, were the means of saving a young man from misery and saving his soul. He had wandered everywhere and one hospital after another had given him no relief from a painful, infected throat and fever. We took his tonsils out. "For the first time in my life," he said, "I feel well." His father had been a Mohammedan *moulvi* or priest. He said, "I have been a Mohammedan but I received the answer for my prayer for health in Jesus' hospital. I want to know about Jesus." As he was learning he came to me one morning and said, "I have had a vision of Jesus. I will follow him." And he did. He is now in school preparing for a life of usefulness to his people.

VICTOR C. RAMBO.

Mungeli, India.



Station UCMS Broadcasting

IT IS with regret that we report the death of J. S. Flaglor of St. John, New Brunswick, a member of our board of managers. Mr. Flaglor has been a man of outstanding influence in his city, a devout Disciple of Christ, a man of broad sympathies and outlook and a constant friend of our organized work.

Many friends will be interested in knowing that the 1926 Philadelphia award, given annually to the Philadelphia man or woman who has made the greatest contribution to the city, has been awarded to Dr. Chevalier Jackson. Dr. Jackson is the man who saved the life of young Thomas Rice, son of Ray Rice of India, by removing a bead from his lung after his parents had brought him the entire distance from Damoh, India, to receive treatment from Dr. Jackson. Dr. Jackson is internationally known for his work with the bronchoscope.

Miss May E. Wilson returned to Aguascalientes, Mexico, on March 2 after furlough in the homeland.

Three deaths have recently occurred in our missionary homes. Dr. E. C. Scott of Des Moines, Iowa, the father of Miss Ada C. Scott of Japan, passed away February 15. Mrs. G. B. Bateman, of DeLand, Illinois, mother of Miss Martha Bateman of Monieka, Africa, and Miss Georgia Bateman, under appointment for Africa, passed away February 28. Charles H. Marx of Mt. Carmel, Illinois, father of Edwin Marx of China, passed away on March 8.

The Belgian Government has introduced some very strict regulations concerning steamers which ply the Congo. The S.S. Oregon has been examined by the officials and they have made a number of demands in connection with the government requirements. The steamer cannot be used until these requirements are entirely met. The cost will be \$3,000. There are no funds available with which to meet this expense.

An official invitation has been received from the Australian churches through their Federal Conference held last October, asking that Jesse M. Bader come to them for a series of evangelistic conferences some time this year. It is understood that the Australian brethren are willing to care for his travel and entertainment while in their country. The invitation reads as follows:

"At the recent Federal Conference of

Churches of Christ in Australia held at Perth, the following resolution was unanimously carried, viz:

"That it be a recommendation to the coming executive that Brother Jesse Bader be invited to visit the churches of Australia next year if found practicable."

"With this resolution the executive most heartily concurs and I have the pleasure of forwarding the same on to you. We will look forward to your coming with great delight."

Arrangements for United Society representation at the state conventions is well under way. The first conventions will be held in Texas and Missouri the latter part of April. The promotional division is arranging for at least one representative in each convention, and, where possible, for a secretary and a missionary.

The publicity department is sending out "patent sides" at the rate of over 40,000 a week, and orders for additional "patent sides" are coming in constantly.

The completion and operation of the Cleveland and Colorado Children's Homes has greatly increased the cost of operating the department of benevolence during the current missionary year. The program which has been arranged for the securing of the regular funds of the society is so heavy that it is not possible to assign a secretary or a field representative to take care of this special work. With this in mind the society feels the necessity of securing extra help to do this special work. It is very difficult to secure capable help for temporary enterprises, but the division feels that it is fortunate in being able to secure the services of Mrs. Ora L. Shepherd who worked in the college crusades in Texas, and who has had experience in meeting the public. Mrs. Shepherd is a woman of fine personality, capable and earnest in enterprises in which she is engaged.

The China Medical Board of the Rockefeller Foundation has contributed largely to the rebuilding, equipment and support of the Luchowfu, China, hospital during the last seven years. The appropriations from this board were to cease with this missionary year according to the stipulations of the contract. The foreign department has had a conference with the director of the China Medical Board, Roger S. Greene, concerning the need of further support for the immediate future, and the board has made a new appropriation of \$10,000 to be paid over a period of three years. The Luchowfu Hospital is one of the best equipped institutions in Central China. The total number of patients treated was over 30,000 last year.

Reports from China state that the women and children of our mission were

withdrawn from Luchowfu station to Nanking early in February. This was at the suggestion of the American Consul. Missionary work has continued so far in all the stations, although under severe strain, because of the approach of the Cantonese army to the section occupied by our mission. There will no doubt be much disturbance to the work during these times of readjustment. The society will probably be under the necessity of a good deal of extra expense because of the moving and care of missionaries, who will have to adjust themselves to revolutionary conditions. Edwin Marx, secretary of our China Mission, is in constant touch with all the stations, as well as with the American Consul, and is helping to guide the missionaries in their plans. A cablegram from him on March 5 says:

"Ourselves and mission stations unharmed. We may be under Southern government very soon. Do not be surprised if communications are entirely cut off temporarily. It need not alarm you."

Looking toward the World's Sunday School Convention in 1928, a preparatory session of the World's Executive Committee has been called to meet in Belgium early in June, 1927. The International Council of Religious Education has strongly urged that Robert M. Hopkins attend this meeting and has voted to defray his expense of travel in view of the fact that he serves as chairman of the Council.

Three new members were added to the headquarters family on March 1, Mrs. L. Madge Smith, new circulation manager for WORLD CALL, John R. Golden, secretary in the foreign department, and J. Leslie Finnell associate secretary in church erection. A royal welcome was extended the three by the headquarters group and the executive committee at a unique Initiation Dinner on Tuesday evening, March 8, at the new Y. M. C. A. in St. Louis. Mr. Golden was "married" to the foreign department, H. B. Hollo-way officiating, with S. J. Corey serving as flower girl, Miss Lela Taylor as train-bearer and none other than C. M. Yocum as the irresistible bride. Mr. Finnell was sworn into the Order of the Smock and duly draped with such, and Mrs. Smith was presented with the well known "kiddykar," to enable her to go after subscriptions, its rapid transportation powers being demonstrated by W. R. Warren. The three were inducted into the "Mystery of the Catacombs" by S. W. Hutton and brought "Before the Executors" (executive committee) by the Girls' Club. Words of welcome were given by the heads of the departments to which the new members come. Other guests included the preachers of the city and the officials of the Christian Board of Publication.

Annual Convention Ilocos Norte District

By PAUL D. KENNEDY



—Paul D. Kennedy

The girls play baseball in Philippine Islands

Part of the 2,500 students who are needing a new church building in Laoag

THE annual convention of the churches in the Ilocos Norte-Claveria district was held at Laoag during the last days of October. The sessions were marked by the attendance of young people. In fact the leadership of our convention and the churches as a whole seems to be rapidly passing over to the

younger generation. The reports were optimistic and full of enthusiasm. Ten of our young pastors are high school students who spend Saturdays and Sundays with nearby churches and they are doing splendid work.

Two hundred and fifty baptisms were reported for the year, one new church es-

tablished and plans completed to enter and build a church in the only town left in our province where there has never yet been a church building. The twenty-two churches have kept up regular services for the year and ten other points have been continuously supervised and helped to maintain Sunday schools.

The Bible women have given great help throughout the year in stimulating attendance, training the children and making new friends for the churches by conducting the daily kindergarten courses in the churches.

Our new work at Dingras has prospered and we have recently purchased a lot and hope to build there this coming year. At Paoay our district evangelist has found a ready response to the gospel and after three months' ministry, with meetings almost daily, a new church has been established. The nucleus has been a group of young Laoag high school students who were anxious to see their home town open for the gospel.

Our convention was also marked by a very deep interest in developing a missionary program for the neighboring mountain people, the Apayaos. Pledges were quickly raised to insure the sending of a new worker this year. Two new missionary societies were organized this year and others will soon follow.

Several of our churches were more or less wrecked by a recent storm but in spite of reverses the annual offering was about P120. This will be used to help rebuild the destroyed churches and to support a pastor at Lipay.

Missionary Giving in the Church at Southern Christian Institute

By J. B. LEHMAN

I ALMOST hesitate to write this for we are told not to let the left hand know what the right hand doeth, and that we should not sound a trumpet when we give alms. But I believe there is a reason for this and the reason justifies it. I believe it points to a lesson and I therefore give it.

There were only fifty-seven churches among the Disciples of Christ that gave more per capita last year than the members of the church at the Southern Christian Institute, Edwards, Mississippi. But of this fifty-seven, twenty-seven had less than a hundred members, many of them having from one to fifteen members only, being churches where one or two persons gave large gifts because they were isolated. Taking these twenty-seven away there were only thirty churches with over a hundred members that gave more per capita than the hundred and two members of the church at the Southern Christian Institute.

The church at the Southern Christian Institute is made up of the teachers and students of the school. Of the student body over fifty per cent earn their way

in school and see less than one hundred dollars during twelve months. There is never a financial drive such as is usually gone through in our larger churches when the average goes high. Some of the students and most of the teachers tithe, and there is regular and systematic giving. But there is another reason that I believe has a significance in this. The church at the Southern Christian Institute is an integral part of the school, or better, the school is an integral part of the church. The church, the auxiliaries—like Sunday school, the woman's missionary society, the young people's society of Christian Endeavor, and the junior Endeavor society—all have their regular place in the schedule of the week. The mission study class has as definite a place as the study of general history.

And this has its influence on the lives of the young people who go out from the school. It is a very rare occurrence to find, in any locality where our young people have gone, those who are not in the forefront of church work. I am almost safe in saying that I could count on the fingers of my two hands the names of

those who have been here more than three years who are not now occupying some position in the church worthy of mention.

A Good Start in Ogden

By Frank T. Carter

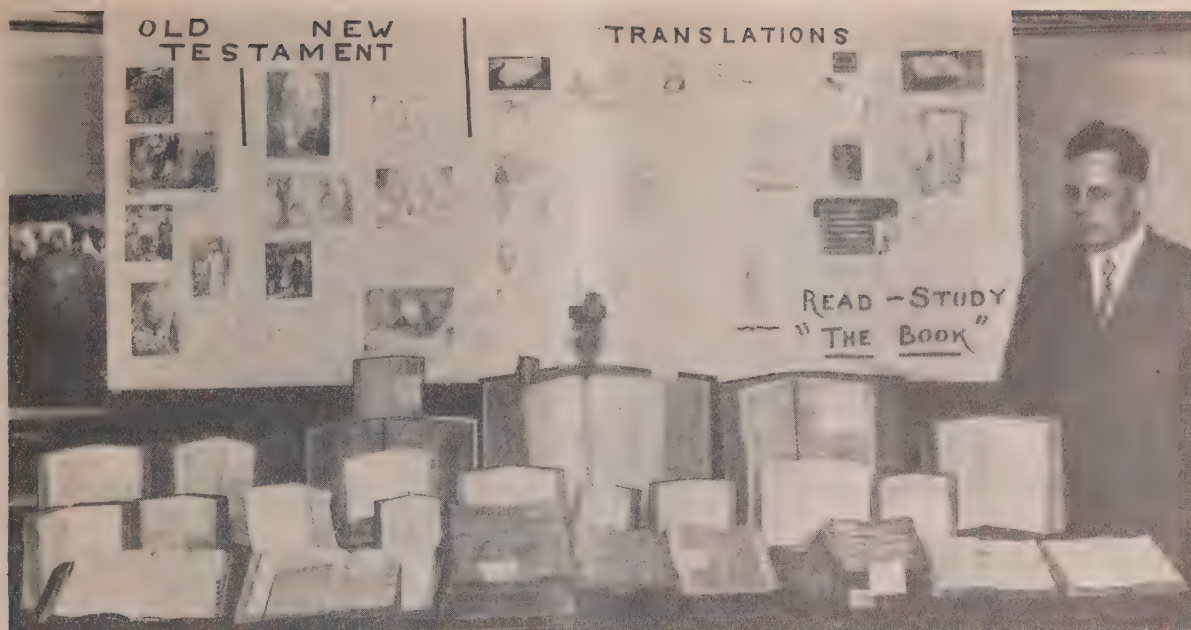
THE work here in Ogden, Utah, is a series of surprises. There is a splendid spirit of cooperation. Potential leaders are being developed much to the satisfaction of the whole church. We use from two to five men in every service and at the Sunday morning service have seven on the platform.

The men's class attendance last Sunday was twenty-four, with every man of the church present and with no special effort to reach this ideal. Thirty-seven women are members of the woman's Bible class. Eighteen are in the young people's class, thirty-seven in the junior department and thirty-five in the primary and beginners' departments.

Claude Cummins was with us recently and helped to install our new officers and teachers of the church school.

I have never seen people more enthusiastic. Much interest is being taken in renovating the church and adding new curtains, lights, pictures, etc.

The woman's class has purchased a hundred copies of the Book of Acts for general distribution.



The book that attracts more attention than any other and is still the best seller

Where the Plan Worked

By HAROLD E. DICKINS

The plans of the evangelistic department of the United Christian Missionary Society for the pre-Easter campaign included a Bible service which found enthusiastic response in many churches. We submit this one from Newton, Kansas, as typical of all

ONE of the most unique and interesting Bible services ever held in Newton, was under the auspices of the Young People's Council of the First Christian Church, Sunday evening February 6. The young people of the church had full charge and acquitted themselves in a wonderfully creditable manner. The Scripture was read from a Testament carried by the reader's grandfather through the Civil War. Papers were read on "The Testimony of Famous Men to the Bible"; "Our Presidents and the Bible" (from Washington to Coolidge); "The Bible in American Denominationalism"; "The Bible Indestructible." Many of the old Bible hymns were sung including the old favorite, "My Mother's Bible."

In connection with the display of Bibles there was a large chart six feet long and three feet wide containing Old Testament pictures showing the giving of the law to Moses by Jehovah on Sinai; Moses breaking the tables of stone; the lost book found and read to the King; Ezra reading the book to the people; an old Rabbi standing alongside an ancient scroll; scrolls rolled and fastened. New Testament pictures showed Christ in the synagogue reading the sacred Scriptures; Christ writing with his finger on the ground; Paul's letter being read to Thessalonian Christians; Paul writing his letters in prison; Modern Palestinian scribes and their materials.

Translations of the Scriptures into English were represented by page copies of Tyndale, Wycliffe, Geneva, Breeches and Rheims versions. There were also pictures of George Washington's Bible; the Bible written on one page by a Chinese; the first press and the first book coming from the press.

Opened and lying on tables, properly arranged and classified, with printed cards calling attention to ownership, version, language, etc., were the following: Russian, Hebrew, Latin, Spanish, Arabic, Italian, Swedish, German and English. One Bible had the German and English in parallel columns and one Bible had four columns—Greek, Hebrew, German, Latin, while one book contained John 3:16 in 300 languages.

The leading English versions of the Scriptures were there, including the Roman Catholic (Douay) and the Protestant (King James and American Standard). There were large Bibles—old-style family, heavy, and there were small Testaments just the size of a postage stamp, which could be read with the aid of a magnifying glass. The Old English Bible, chained to the pulpit, was there, and drew the attention and interest of everyone. The oldest Bibles were: English Bible 108 years' old written in fairly modern English and one written in the Old English (all s's are f's) which was dated by the printer, 1726. An old German Bible in the collection was over 200 years old, with worn leather

back, but with wooden covers instead of the customary cardboard. One German-English Bible we called "The five generations of second daughters' Bible," having been handed down from second daughter to second daughter for four generations and June, 1927, will be given to the second daughter of the fifth generation.

One interesting exhibit was a Bible History size 1" x 2" (three-quarters inch thick) containing the story of the Bible from creation to end of Paul's writings, illustrated with wood cuts. This copy is bound in leather and is over 100 years old.

The service was unique, informational, inspirational, and will long be remembered by the people who filled the large church. All of these books came out of the homes of residents here and have been, and some are still in use.

Mission Study Class Successful

First Church, Long Beach, California, has conducted a mission study class once a month continuously for three years, changing teachers with each book studied. An average of fifty is reported for the study hour, with two hundred for the regular missionary meeting in the afternoon. The luncheon hour affords an opportunity for better acquaintance and the perfecting of plans for the work of the church. The missionary society is expecting to reach its aim of \$4,000 this year.



Fifteen Years of Service

NORTH Hill Christian Church, Spokane, Washington, with a membership of 256, has recently completed and equipped a new \$35,000 building. This church is the outgrowth of a Bible school organized on the North Hill in 1911 to meet the need of a number of families, members of Central Christian Church, who had moved to that section and found the distance too great for their children. The Bible school met first in a portable school building. Later

two lots were purchased and a frame building erected in 1913.

With the growth of the community and of the church membership and Bible school this building became inadequate, and in 1921 the cornerstone for the present building was laid. Carl A. Johnson took up the work in 1923. The membership at that time was 110 and was more than doubled before the dedication. A loan of \$10,000 by the church erection department of the United Society helped to make this new church possible.

also have a group of Filipinos meeting here every week, to whom we should give more attention in guidance and direction. More interesting and probably more important is that larger group of people from the continent of Europe which makes up more than fifty per cent of our population in this neighborhood and which will be assimilated into our national life, to whom we have just begun to minister through our week-day activities, and who must receive an ever-increasing amount of attention. Thanks to the United Christian Missionary Society we have made a start in this direction. The eyes of the city and our own brotherhood are centered upon this new work which we believe if continued and enlarged will bear much fruit."

The neighborhood in which the Jackson Boulevard Church is located is 39 per cent Italian; 30 per cent American; 4 per cent Negro; 15 per cent Jewish and 12 per cent polyglot, which includes Chinese, Polish, German and Bohemian.

Many activities have been developed, one of the most fruitful being the week-day school, which was organized the first of November with ninety and at the close of December enrolled 176. In the two months fifteen families were brought into the Sunday school through this school.

Geared to the Load

RECENTLY the Jackson Boulevard Church, Chicago, completed its new educational plant and found itself well equipped to carry on work already started and with facilities for reaching the uncared for strangers within its reach. However, a heavy debt made it impossible to employ workers for this purpose. When this need and opportunity were presented to the home department of the United

Christian Missionary Society it consented to engage Miss Aleene Oakley for this purpose and in addition furnished workers for the daily vacation Bible school last summer. The pastor, Charles R. Oakley, writes:

"Special mention should be made of the work that is being done for the foreigner in our midst. Our Chinese mission continues to function each week. We

Using the "Best Number"

This is an effective plan now being used in the woman's missionary society of the Oak Lawn Church, Dallas, that stimulates effort in the preparation of the regular programs each month. By request of the pastor, Byron Hester, the "best number" is repeated on the program for their Church Night dinner the same evening. The selection is made by vote and the plan is proving popular and most satisfactory. It gives a missionary message to the entire church membership.

BERTA MCMASTER.

Fort Worth, Texas.



Is It Any Wonder?

There are three charter members in this picture of the missionary society at Wellington, Kansas, which has just reached an enrollment of 100. There is also a business woman's society of twenty and a girls' circle of fifty. The pastor of the church, Claude J. Miller, has made it a practice for five years to preach a sermon on tithing once a month—result 500 tithers in the church and the womanhood of the church won to nobler missionary activity.

An Unexpected Testimony

By C. A. BURCH

LAST Sunday occurred an incident which brought fresh testimony to the power of the gospel even in troubled China. Chuchow is now entertaining several thousand troops of the Pacification Army from Shantung at a cost to the city of about \$300 (gold) daily. These troops are quartered in the temples and schools and upon the people who suffer in many ways.

Just before our Sunday morning service a captain called to see our assistant pastor, Mr. Ho, and requested the privilege of being allowed to address the congregation. He stated that he was not a church member but only an inquirer but wished to bear witness to his faith. Not knowing just what to expect we gave consent but arranged for him to speak just before the main service at the close of the Sunday school. Mr. Ho invited him upon the platform introduced him to the audience and we all prepared to listen with especial interest.

After saluting us all and removing his military cap he spoke as follows, "Friends you may think it strange for me to appear before you today but I wish to give a simple testimony to my belief in Jesus Christ and the religion which is preached here. First, let me tell about my boyhood when I lived in a village of Shantung where the most feared man in the district was a notorious character who was wholly evil. He did not respect his parents, help his brothers or care for his children. No



—W. R. Warren

Mr. and Mrs. C. A. Burch and daughters, with Pencil Pagoda in background. The second and third daughters are in Shanghai American School

day that did not end in a brawl of some kind was considered by him as a success and he spent a great deal of his time in fighting. In some way this evil man learned about the gospel of Jesus Christ, I cannot now remember how, but the thing I do remember is that it transformed his life, for he became all at once a filial son, a loving brother and a devoted father. The contrast to his former mode of life was so great that he became the

wonder of the district. This is my first witness. A year or more ago I was aide on the staff of a certain general in Shantung who ran away with more than one hundred thousand dollars. As a member of his staff I was confined to an army prison, although I had done no evil. The prison was dirty, the food was poor, everything was bad and uncomfortable, yet amidst these surroundings I obtained peace and such satisfaction as I had never experienced before. Do you ask me how it was? I will tell you. A Chinese officer of the Salvation Army obtained permission to visit the prisoners and came regularly to see me. He sang hymns to me, read passages from the Bible, talked with me and prayed for me. I learned from him what the love of Christ means and became a Christian. Being a Christian is not just outward confession and church membership, it means a change in the heart, a change in the life, a change in the whole man. I bring you my testimony this morning and ask you to excuse me if my words are rough for I do not know much about the church or what it is to be a church member but I hope that all of you will be the kind of Christians which I have described, the kind of Christian that I am trying to be, that is true Christians from the heart, true Christians in life, for I believe that the only thing which can save our country and make it a better land for men everywhere is to become true followers of Jesus Christ."

We were certainly glad that we consented without question to the Captain's request for his was the most encouraging testimony to which I have listened for a long time.

A Practical Service

THE First Christian Church of Sacramento, California, has a great Sunday school class, known as the "One Hundred and Forty and Four Class." This class at a recent monthly business meeting decided to establish an educational revolving fund to provide money to loan to worthy boys and girls who wish to prepare for full-time Christian service. A constitution and by-laws have been adopted and arrangements have been made for the receiving of moneys, bequests and other forms of security to be added to this fund. The fund is to be administered by a board of trustees, who shall have corporate powers. The money is to be loaned at interest and to be paid by the student at a later date. This is certainly a worthy undertaking.

On the same day on which this plan was announced by the minister, Linden G. Leavitt, a young man came forward to dedicate his life as a medical missionary, another young man and his wife for the ministry, and five young people for full-time Christian service. Five of the girls who volunteered came from the "Girls' Circle" of the missionary society. It was a great day of rejoicing in the church.

There are other churches and groups of

churches in our brotherhood which have established student loan funds. It would be an excellent idea if all such funds could be coordinated and administered in a uniform way along the lines which experience, research and expert knowledge have found to be wise and practicable. The Board of Education has such a plan, which is the result of five years of careful study and investigation in this particular field.

In Divers Manners

THERE seems to be a very unanimous observance of the reading of the books of Luke and Acts during the first two months of the new year. As indicative of the widespread interest, the Chicago office of the American Bible Society reports 3,500 different orders and almost two million penny copies of Luke and Acts ordered by the churches. There are eight other depositories of the American Bible Society across the nation.

W. H. Hanna, pastor Knoxville Christian Church, Pittsburgh, Pennsylvania, reports that station WCAE broadcast a chapter from the book of Acts each morning at 11:00 o'clock. The responses are so favorable from the citizens of the com-

munity that the station management decided to continue readings during the month of March. Mr. Hanna had charge of the readings during the second week.

George L. Bush, pastor of the Christian church at Carrollton, Missouri, purchased sufficient quantities of the penny copies of Acts to distribute to the country schools of his county. The children all read enthusiastically. Following the reading last year Mr. Bush held a revival meeting in one of these schoolhouses resulting in nineteen additions.

A. J. Hollingsworth, pastor Memorial Christian Church, Rock Island, Illinois, reports that his men's Bible class distributed 1,000 copies of the book of Acts in the community.

H. M. Barnett, pastor First Christian Church, Fort Pierce, Florida, expresses appreciation for the services of Mr. and Mrs. Roy L. Brown, who closed a revival meeting in his church Sunday night, February 6, with twenty-four additions. Mr. and Mrs. Brown are serving as evangelists under the home department of the United Society, and have just organized a new church at Melbourne, Florida.

"LEST WE FORGET"~

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in the B ble School - - -

At Easter Time

Speak Your Appreciation of Them in Generous Giving

Easter supplies sent free upon request

UNITED CHRISTIAN MISSIONARY SOCIETY—425 DeBaliviere Avenue, St. Louis, Mo.

The Good That Men Do

Since the announcement that this column would be run regularly a number of stories have come to us from readers which we are unable to use because they deal with heroic service rather than the simple, every-day lovingkindness. Acts of heroism gain notice in our daily papers and elsewhere; it is the kindness of the cup of cold water variety that we are desirous of featuring.

Good deeds are being done every day about you. Jot them down and send them in

At the Station

SEVERAL years ago when the depots did not all have "Travelers Aid," an aged woman and her daughters were on their way west and spent several hours in the station in Kansas City. The daughter, walking around, noticed a lonely looking young woman and spoke to her. She was of foreign birth and could only point to a tag on her dress which said she was to be put on the seven o'clock train. The daughter had been there since before seven; it was long past that time then. She hunted an interpreter who found the young woman was on her way to New York to meet and marry her fiance. The conductor had put her in charge of a red cap who went off duty about that time and forgot to put her in charge of another. She had been told to sit there until she was called for. She was afraid to leave her seat to get water or food. Needless to say she was properly cared for from that time on. I have often wondered if such things happen often and if they do if someone is there ready to lend a helping hand.

Mrs. S. S. J.

Carlin, Illinois.

A Newspaper Clipping

Mexico, Mo., February 6.—While Clarence Dunn, farmer, who lives near here, already blind in one eye, is at Jefferson Barracks in St. Louis receiving treatment for injuries to his other eye, relatives, friends and neighbors have gathered thirty acres of corn for him.

Helping at the Door

NOT those alone who fall in the battle front suffer the "wounds of war," but many little ones suffer like Elsie who came into a home during the trying wartime days while the father was seeking work and the mother was forced to do without many of the necessities of life, came without the right of every child, that of being well-born. At the age of seven Elsie could not speak one word, making only hoarse guttural sounds, slow in the use of her hands and stumbling in her walk. One can imagine how unattractive and pitiful she was. Fortunately for Elsie, after the family came to our city they chanced to live near the home of one of our well known ministers, and the wife in the home came to know of Elsie. Because of frail health, this woman could not go far from home but Elsie's need appealed to her heart and she began the seemingly impossible task of teaching her to use her mind, to speak, to use her hands. The point of contact with that poor clouded brain seemed to be through the rhythm of sounds and Elsie was put to bed, with covered face, and together they would listen

to the song of the wind, imitating the sound, until finally the sound of a word would develop. Then to the piano in continued effort to imitate sound and raise the tone of the voice. Innumerable means were devised to exercise the mind and body for more than two years. Now Elsie can speak quite plainly, spell, and proudly write her name. And this is the little ten-year-old girl whom many thought should be consigned to an asylum for the rest of her days! It seemed to me when spending a morning in the home recently that I could understand more clearly the love that "was not easily provoked" when Elsie showed such affection for her teacher-friend as standing by her side at the piano, she sang earnestly, "Jesus loves me," and I felt the pathos of, "We are weak but he is strong."

L. G.

Honor in Taxicabs

The following placard is posted in a line of Chicago taxicabs:

Found \$196,310

During the year 1926 property valued at that amount was turned into the Lost and Found Department of the Yellow Cab Company by its drivers.

A Little Love

ANABELLE is the name I am giving to a dear little seven-year-old girl who was lost two miles from home and found by a childless woman who could always hear the call of a little child.

It was a hot day in July and the woman stepped to her door, to inquire what was wrong with the child who had passed twice, sobbing bitterly. Anabelle could tell her name and age, but not where she lived, so the woman took her in and telephoned to the police. The poor, hungry little girl needed not only bread and milk, but a "heap o' love" and tender care. She was so unkempt that only one who truly loved childhood could have taken her in and bathed the little hot, tired body, put her to bed, washed and ironed her dirty clothing, sewed buttons on in place of safety pins and bought shoes for the little feet.

With the help of real neighbors (none being more than in average comfort) this little soul was fed, given a nap and all dressed up, while the policeman was looking for her daddy.

At evening time, the policeman and the father called for her, but she did not forget the house in which she had been given one happy day; she returns often and asks to be rocked and loved and told another story.

Mrs. A. T. VAN WINKLE.

Logansport, Indiana.

Art as an Aid to Bible Study

By Paul J. Pirmann



Mrs. E. R. Cockrell

THE unique plan of teaching a Sunday school class by means of masterpieces of art, an innovation adopted by Mrs. E. R. Cockrell, head of the art department of William Woods College, in charge of a class of senior college girls at the First Christian Church in this city, has

made such a distinct appeal to persons in Fulton, that they have requested that the class be thrown open to the general public.

Mrs. Cockrell has announced that she will heed the appeal and has secured the largest room of the Sunday school department of the church for her class, where all who are interested in art and its application to Bible study, will be invited.

Early last year Mrs. Cockrell conceived the idea that she has now carried into effect. In furthering her art work and studying some of the outstanding productions of leading artists, she realized the close relationship between a number of their productions and Bible passages. Her first efforts were of an experimental nature but the innovation made an immediate appeal to the senior girls of William Woods College and the program has been continued for the greater part of a year. Occasional visitors to the class were impressed also and soon the interest became widespread.

In her work Mrs. Cockrell uses both original prints that are taken to the church from her art studio at the college, and lantern slides of masterpieces of art and Bible works. Although Mrs. Cockrell has had much experience in teaching Sunday school classes, she declares her present plan far surpasses anything she has ever attempted in making clear the Bible and creating and holding interest.

An Appreciation

IN GRATITUDE for the new building of the Christian Girls' School, Nanking, China, erected with Golden Jubilee funds from the state of Iowa, the girls of the school send the following letter:

"Dear Friends of America:

"We are very glad indeed to have our new school building ready for use this fall. It is magnificently built. It comprises a number of classrooms and offices, laboratories for chemistry, physics and biology, one big chapel and a nice library. All these places are well equipped with suitable seats and desks and have good ventilation and light.

"The students and faculty of our school are vigorously doing their work because they have such a good, new building. We can also receive inspiration and world news in our chapel from many famous speakers coming from different localities.

"At the dedication of our new building we had a very nice program. All the guests congratulated us on the new building and also thanked you American friends for your love and generous contribution of such a big sum of money.

"We are very thankful to the missionary society in America which sent us our very capable principal, Miss Emma Lyon, who has worked here for our school more than thirty years. She is still working vigorously for the further improvement of our school. We learn a great deal from her how to carry our responsibility for the school as well

as our regular school work. We are now working cooperatively to make our school education more practical for carrying out Christian ideals and in meeting the needs of China.

"We know that you are always glad to pray for us and help us to be able to work with you in order to make this world a finer place to live in.

"Cordially yours,

"Friends of China"

Now Watch Things Happen

By Mrs. Georgia McKinney

I ORGANIZED a missionary society with thirty-seven members in Shidler, Oklahoma, recently and received thirty-seven WORLD CALL subscriptions. This is a news item of interest as it stands, but when I tell you that Shidler is a four-year-old oil town in the heart of the Osage County oil development the interest is increased.

Clyde E. Phillips, former Phillips' University student has been pastor about eight months. He told them he would not preach for a church that would not support the entire missionary program of the brotherhood. They are worshiping in a store building which by changes and additions has been converted into a church, but are making plans to erect a brick building and also do mission work in nearby places. However, they do not make this an excuse not to do world-wide mission work. There are twenty-six members on the official board and each one is a subscriber to WORLD CALL.

The Missionary Quarterly for the Sunday School

Hundreds of schools are finding that the Missionary Quarterly is almost indispensable to their missionary education. Orders may be made with your regular Sunday school supplies, in the same way that you would order any other lesson material.

April, May, June Quarter Contains:

Monthly programs for the Junior Department.

Monthly programs for Intermediates and Seniors.

Monthly programs for Young People and Adults.

Synopsis of Special Day Programs for Easter and Children's Day.

Appropriate Story Material.

What the Missionary Quarterly Does:

1. Points the way toward more effective worship programs centered in missionary themes.

2. Seeks to popularize and make more real the great missionary hymns of the church through story and interpretation.

3. Endeavors to acquaint those who participate in the programs used with the missionaries on the far-flung battle lines whose service is bearing increasing fruitage in His name and under our support at home and in many lands abroad.

4. Suggests that the Book of Acts is an open book. Acts of the missionaries are being recorded daily, telling the story of life transformation among all peoples.

5. Stresses the fact that our primary purpose is the development of missionary persons. These through prayer, missionary passion, and "purse-and-all" consecration will lengthen the cords and strengthen the stakes for Kingdom advance among all peoples.

Authorship and Publication

The editorial staff of the Missionary Quarterly says:

"The unselfish service rendered by the Christian Board of Publication in printing the Missionary Quarterly without cost to the United Christian Missionary Society is proving a real blessing in this field of Christian activities. To Miss Mary A. White for preparation of the Junior programs and to Mrs. Mary E. Furbish for the programs to be used among Intermediates and Seniors during April and May, we desire to express our sincere appreciation. We are grateful to the friends and users of the Missionary Quarterly for their helpful suggestions and to missionaries of India and Africa who have supplied material used."

Christian Board of Publication

Beaumont and Pine Sts.

St. Louis, Mo.

Three Nationalities in One Family



Arthur Furman Elliott, James Howard Elliott, Sheldon Elwood Elliott

THOUGH they belong to the same family and have the same parents, each child in the group is a native of a different country. They are sons of Mr. and Mrs. A. E. Elliott, heads of Colegio Internacional, our Christian boys' school in Asuncion, Paraguay, who are at home on furlough this year.

Regarding the international character of his family, in which many have expressed an interest, Mr. Elliott writes:

"Arthur Furman Elliott was born in Buenos Aires, the capital of Argentine, and is an Argentine citizen. Sheldon Elwood was born in Asuncion, the capital of Paraguay, and is a Paraguayan citizen of the United States. They both have dual nationalities.

"Arthur Furman and Sheldon Elwood have just one privilege in the countries in which they were born that they do not have here in the United States. Arthur Furman could be elected president of Argentine and Sheldon Elwood could be elected president of Paraguay, but neither has the right to be elected president of the United States, because they were born in another country and not within a legation of the United States.

"You will notice I have avoided using the term 'American.' I have done so because all the people of the three Americas—North, Central and South—feel they have, also, a right to call themselves Americans. May I give one concrete example that will illustrate. On November 6 it was my privilege to attend a luncheon at the Commodore Hotel, New York. A thousand people attended. Most of the South American nations were represented. I had as my special guest the Paraguayan minister from Washington, D. C. The speakers were Bishop Oldham of South America, Dr. S. G. Inman of New York, Mrs. Carrie Chapman Catt and Mrs. Percy V. Pennybacker, president of the Federated Woman's Clubs of America. I quote Mrs. Pennybacker: 'You know, I am getting very careful about my speech. After two summers at Geneva, I have learned a certain lesson of humility. It isn't very wise for us always to talk about ourselves as Americans, because before the assembly of the League of

Nations, a certain great leader from Canada took occasion to say that he would like to educate the assembly into consciousness that there was more than one country on the continent of North America.'

"Now as regards my international family and war, I hope war will be outlawed before they become of age, but if not I hope they will have nerve enough to be real apostles of peace. At Drake University Kirby Page and I were classmates and roommates; when the World War came along I joined the ranks while Kirby began a campaign to teach the world that war was un-Christian. I see now that he did the hard thing and that I did the easy and popular thing. His stand took real nerve.

"I hope my sons, whether they live here or in South America, will be apostles of international peace, understanding, and good-will. Real true Christians.

"At Asuncion I was at the head of a little school called 'Colegio Internacional.' A Paraguayan Secretary of State said concerning it, 'You are doing more to properly interpret the United States to Paraguay than all the diplomatic representatives your government has ever sent or ever can send us. If there were only a school like Colegio Internacional in every district of Paraguay there would never be any misunderstanding between your government and mine.' Our present minister in Paraguay wrote the state department, 'The school has the confidence of the nation. If all North American efforts were as well directed as is this institution there would be the strongest of friendships established and pan-Americanism soon realized.'

"Friendship—that is my primary concern. May we as a nation and as individuals so act toward foreign nations, that they may say of us, 'There you will find justice. They are truly Christian.'"

Doing Intensive Work

THREE of our graduate Bible women have given full time this year. They held daily vacation Bible schools and kindergarten each morning in their respective churches, visited among the mothers in the afternoon and often conducted Sunday services with remarkable success. Five new graduates are being added to their ranks. Many new homes are opened to the gospel because of this work and the children developed in the Christian life.

In connection with our regular Sunday schools we have continued the plan of afternoon classes in the streets of each town. Many of our young Christian Endeavorers, nurses and Sunday school students join the regular pastors in this street evangelizing program. More than a thousand have thus been reached in the streets of Laoag in one afternoon.

PAUL D. KENNEDY.

Laoag, Philippine Islands.

Street Scene, Kobe

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to
Yokohama
and return

JAPAN, the flowery kingdom, offers the visitor a multitude of new and delightful experiences.

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Dime Bank Building . . . Detroit, Mich.
Robert Dollar Bldg. . . San Francisco

Colleges Where Christ Rules

By Alexander Paul

The Oriental Secretary of the United Christian Missionary Society is serving for a time at his old task as candidate secretary, which has given him a wide acquaintance with colleges

TWO of our colleges on the border of the Southland are not often heard from, nor do they receive an extra amount of publicity, and yet they are two schools which are doing a unique piece of work in helping to train men and women for service in districts where our people are not any so numerous and where our churches are none too strong. I refer to Lynchburg College in Virginia, and Milligan College in Tennessee. I have just had the pleasure of spending a few days on the campuses of these schools, and as is always the case, it is a real joy to come into touch with the fine body of students in attendance in these schools.

Lynchburg College is making steady progress and has a fine constituency back of her. President Hundley has been indefatigable in his efforts not only to finance the school, but to raise the educational standards, and it is good to know he is meeting with success.

A real surprise comes to one in visiting Milligan College. One does not often read about it, and yet it is so strategically situated that it is catering to a large number of young men and women who, were it not for Milligan, would have very little chance to get a college education. The physical equipment is very fine indeed; the buildings are neat and commodious; the gymnasium is finer than you will see in the average college and has the added attraction of not only having a good swimming pool, but also a fine bowling alley. The dormitories are well equipped and homelike, and one seldom sees a finer spirit among students than exists in Milligan. President Derthick and Mrs. Derthick together with Dean Boyd and Mrs. Boyd have fought valiantly, as indeed have all the members of the faculty, to make Milligan a college in the true sense of the word. To speak at chapel and see the two hundred and more young men and women of the finest physique and intelligence, makes one realize just what this power through the young life may mean when it is released in the various professions and businesses, when these young people take their places in society.

Financially, these two schools have had a hard fight, especially Milligan, but it is good to know that they are still functioning in a very real way and are preparing young people to take future leadership in the church and state. One is also impressed with the emphasis which is being placed upon the spiritual in the educational program. When I say spiritual, I mean it in its broadest sense, and surely this is needed at this time when young men and women are

HARTFORD

W. DOUGLAS MACKENZIE, President

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being compelled to face up to a world that has grown more and more mechanistic, and it is from such schools as these that we may expect men and women to go on for higher education in order to man our colleges and churches, and it is not likely that we shall be disappointed. We need to give more emphasis to schools, such as these, which are more or less isolated from the center of our people, but in which there is a real opportunity to educate the youth of our churches.

Dean William Graves Shackelford

By Elma E. R. Ellis

PROFESSOR WILLIAM GRAVES SHACKELFORD, dean emeritus of Lynchburg College, died at his home in Lynchburg, January 22, after an illness of fourteen months.

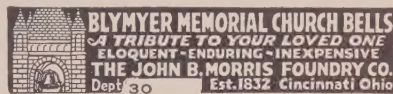
So modest and so unassuming was he that many people scarcely realized the wonderful amount and the varied nature of the work which he accomplished. No task was too trivial or too hard for the Dean to assume, and though attempting too much for the strength of any one man, no word of complaint or even mention of heavy work ever passed his lips. All his associates on the faculty will remember his constant watchfulness of college interests and campus activities, his unfailing energy and courage, his versatility, his quiet humor and his keen unswerving decisions in all matters involving a principle of right or wrong.

During the long months of his illness he was hopeful and brave. Once this fall, when the large bell was out of order for a few days, he said to a student that he was sorry the little bell was being used, adding, "I cannot tell when you change classes." He was going through the whole schedule with us in mind and heart.

Helping Others as They Help Themselves

Ridgewood Church, New York, is in the midst of a building campaign which they hope to eventuate in a completed church building by April 1. They are being aided by a loan of \$20,000 from the church erection department of the United Christian Missionary Society. Business men of the district, not connected with the church, have contributed \$1,500 in the campaign. There were nine additions to the church at Christmas time, the present member-

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ship being 251. The young people of the church entertained two groups from the Disciples' Community House, recently.

Pronunciation of Foreign Words

ä is to be pronounced as ä in häť.
 ä as ä in ärm.
 ai as ai in kaiser.
 au as au in kraut.
 bh as bh in clubhouse.
 dh as dh in clubhouse.
 ẽ as ẽ in mêt.
 ẽ as ẽ in thêy.
 ẽ as ẽ in hêr.
 gh as gh in doghouse.
 h is always sounded, even when final.
 i as i in pin.
 i as i in machine.
 kh as kh in buckhouse.
 mp as mp in damper.
 ô as ô in tône.
 ô as ô in tön.
 ts as ts in catsup.
 ü as ü in бүť.
 û as û in füll.
 û as û in rüde.
 ü like German ü.

In accenting Tibetan, Chinese and Japanese words, each syllable must be treated as a separate word.

China

Chen Tu Hsiu—Chên Tū sîn.
 Yachow—Yä chow.

Remembering Others

When Miss Mary Campbell, of India, spoke at our one-day convention in Chehalis, Washington, she asked for one special thing for her friend—Blind Amandi. She wanted a real doll, with natural features, hair, eyes, that this little girl might learn the human face through her delicate fingers. This appeal touched the sympathies of some and, as a result, Mrs. Jessie B. Pfannekuchen and her mother, Mrs. Stringer, of the First Christian Church, Kelso, Washington, sent a beautiful doll to Amandi for her Christmas. This same church sent Sunday school supplies to Miss Edith Noffsinger, Philippine Islands; Mrs. Ellis Gish, Nanking, China; and to Miss Stella Tremaine, Wuhu, China.

What We Face

THERE has just come from press a booklet entitled *Disciples of Christ in the Moslem World*. It presents conditions as they are today in Africa and India, the two countries where we have mission stations which are most affected by Mohammedanism. E. R. Moon, for fifteen years a pioneer missionary on the Congo and for the past three years head of the African department at the College of Missions in Indianapolis, has written the first article which treats of the threatening influences of Islam upon our work in the Belgian Congo. The second article is by W. C. Macdougall, for twenty years a missionary for the Christian Woman's Board of Missions and later for the United Christian Missionary Society.

India

Bareli—Bû rê li.
 Bilaspur—Bî lās pûr.
 Charkhari—Chârk hâ rî.
 Damoh—Dû mōh.
 Harda—Hûr dâ.
 Haridas—Hûr i dâ sâ.
 Hatta—Hût tâ.
 Jubbulpore—Jûb bûl pôre.
 Kulpahar—Kûl pû hâr.
 Mahoba—Mû hō bâ.
 Mandla—Mûnd lâ.
 Rasul Khan—Râ sûl Kân.
 Sahib ji—Sâ hîb jî.
 Satpura—Sût pû râ.

Japan

Kagawa—Kâ gâ wâ.
 Kobe—Kô be.
 Osaka—O' sâ kâ.
 Tennoji—Tên nô jî.
 Tokyo—Tôk yô.
 Toyohiko—Tô yô hî kô

Philippine Islands

Dingras—Dîn grâs.
 Enrique Guerrero—En rîkî Gêr rê' rô.
 Ilocos Norte Claveria—Î lô cōs Nôr te
 Clâv êr i a.
 Laoag—Lâ wâg.
 Lipay—Lî pây.
 Paoay—Pê ô ê.

This booklet will be valuable for groups and classes studying the current mission study theme "The Moslem World." It may be ordered from headquarters. The price is fifteen cents.

Her Own Memory Perpetuated

IN THE death of Mrs. William Christy, (Ellinor Pyle), January 2 last, at Milwaukee, Wisconsin, the United Christian Missionary Society as well as every department of the church work in Eureka, Kansas, lost a warm friend and loyal supporter.

Her pastor, L. T. Faulders, says:

"Mrs. Christy was most unselfish in character, ministering to others even to her own self-denial. She gave and ministered to others because she loved humanity and she loved humanity because she loved her Lord.

"The first large sum she gave was \$5,000 to build Christy Institute at Osaka, Japan. During 1916 the missionaries were praying for money to build so they could take care of their growing work. She answered their prayer. She endowed two beds in the Christian Orphans' Home at St. Louis in memory of two daughters. When the mission field needed money for new buildings and undertook to raise \$1,000,000 during the Golden Jubilee year, she gave \$1,000. For the last two or three years she has paid the expenses of one of our young people to the summer conference at Enid. She loved to perpetuate the memory of her departed loved ones in good deeds, and in the beauty of her own life and her generosity, without thought of self, she unconsciously made provision for the perpetuation of her own memory."

United Christian Missionary Society Directory Home Institutions

Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.
 Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.
 Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.
 Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.
 Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.
 Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

Homes for Aged

California Christian Home (Massie Home), Signal Hill, Long Beach, Cal.
 Christian Old People's Home, 873 Grove St., Jacksonville, Ill.
 Emily E. Flinn Home, 615 West 12th St., Marion, Ind.
 Florida Christian Home, Murray Hill, Jacksonville, Fla.
 Northwestern Christian Home, Walla Walla, Wash.
 Sarah Harwood Hall, Junius Heights, Dallas, Tex.

Mountain Schools

Hazel Green Academy, Hazel Green, Ky.
 Livingston Academy, Livingston, Tenn.

Negro Schools

Central Christian Institute, Huber's Station, Shepherdsville, Ky., R. R. No. 2.
 Jarvis Christian Institution, Hawkins, Tex.
 Piedmont Christian Institute, Martinsville, Va.
 Southern Christian Institute, Edwards, Miss.

Other Institutions

Broadway Christian Church and Community House, Broadway & Engel, Cleveland.
 Brotherhood House, 1080 W. 14th St., Chicago, Ill.
 Disciples Community House, 147 Second Ave., New York, N. Y.
 Flanner House (Negro), 806 N. West St., Indianapolis, Ind.
 Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.
 Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.
 Valparaiso Christian Hospital, Valparaiso, Ind.
 Yakima Indian Christian Mission, White Swan, Wash.

Receipts for Eight Months Ending February 28, 1927

United Christian Missionary Society

| | General Fund | Increase | Special Funds | Increase |
|--|--------------|--------------|---------------|--------------|
| Churches | \$196,458.58 | \$ 5,630.39* | \$13,795.16 | \$41,124.67* |
| Sunday Schools | 161,923.09 | 3,844.28* | 3,093.70 | 3,005.89* |
| Christian Endeavor Societies | 6,735.95 | 809.21 | 122.06 | 15.19* |
| Woman's Missionary Societies | 225,905.86 | 13,240.59 | 2,255.17 | 563.08* |
| Circles | 15,948.50 | 2,670.34 | 218.00 | 399.00* |
| Triangles | 2,218.50 | 386.43 | | 17.60* |
| Children's Organizations | 4,119.85 | 117.27* | 15.00 | 1.29 |
| Individuals | 26,494.47 | 3,595.08* | 65,220.20 | 29,742.46 |
| Requests | 8,336.31 | 6,536.25 | | 3,240.00* |
| Ten & Millions Movement | | | | |
| Interest (U. C. M. S.) | 19,145.77 | 5,657.41* | 25,519.14 | 3,200.92 |
| Interest (Old Societies) | 21,748.46 | 4,438.24* | | |
| Receipts from Old Societies | 32,046.06 | 29,146.06 | 96,614.19 | 35,936.74 |
| Home Missions Institutions | | | 56,974.45 | 12,944.82* |
| Benevolent Institutions | 32,455.10 | 3,425.78 | 11,514.26 | 814.69 |
| Annuities | | | 49,924.53 | 12,973.79* |
| WORLD CALL Subscriptions and Advertising | | | 42,018.81 | 3,449.23* |
| King's Builders | | | 3,719.35 | 26.97* |
| Christian Plea Subscriptions and Advertising | | | 730.32 | 730.32 |
| Literature | | | 27,406.64 | 1,931.01* |
| Miscellaneous | 23,309.66 | 4,413.17* | 62,266.36 | 26,754.32 |
| | \$776,846.16 | \$28,518.82 | \$461,407.34 | \$17,489.49* |

Board of Education

| | | | | |
|--------------------|--------------|--------------|----------|-----------|
| Churches | \$ 53,886.81 | \$12,551.01* | \$ 4.50 | \$446.20* |
| Sunday Schools | 442.57 | 472.87* | | 65.00* |
| Individuals | 1,255.75 | 2,741.90* | 200.00 | 200.00* |
| Colleges | 7,068.92 | 331.79 | | |
| Endowment Crusades | 9,947.12 | 7,903.81 | | |
| Miscellaneous | 790.93 | 100.93* | | |
| | \$ 73,392.10 | \$ 7,631.11* | \$204.50 | \$711.20* |

Board of Temperance and Social Welfare

| | | |
|-------------|-------------|-------------|
| All Sources | \$ 6,065.17 | \$ 1,488.10 |
|-------------|-------------|-------------|

Association for the Promotion of Christian Unity

| | | |
|-------------|-------------|--------------|
| Churches | \$ 2,143.14 | \$ 323.07* |
| Individuals | 12.00 | 1,823.50* |
| Literature | 5.38 | 179.88* |
| Interest | | 21.16* |
| | \$ 2,160.52 | \$ 2,347.61* |

*Decrease.

Board of Education and Work of Our Colleges

(Continued from page 41.)

With only four defeats registered against them during the season, the Butler University basket ball players are ending the season in excellent condition. Good teamwork was to be seen throughout the games and the careful coaching of Athletic Director Paul Hinkle was very much in evidence. Butler will lose Captain Robert Wakefield this year by graduation.

Postmaster General Harry S. New was awarded the degree of doctor of laws at the close of his address at Founders' Day services held February 5, in the Butler College chapel. Speakers at the banquet that night in the Claypool Hotel were Meredith Nicholson and Dr. William P. Deering, president of Oakland City College.

The country has been greatly edified and encouraged by the efforts which are being made to clean up the stage in New York

City. It will be interesting to Disciples of Christ to know that the driving power back of this crusade for cleanliness is District Attorney Joab H. Blanton of New York City. Mr. Blanton is a Disciple, a graduate of Transylvania College and one of the prominent trustees of that institution. It is a great thing to have men of Mr. Blanton's character and type engaged in politics and occupying strategic positions in governmental administration.

The Woodrow Wilson Foundation announces an award to be given for the two best essays on "What Woodrow Wilson Means to Me." The sole aim of the contest is to bring Woodrow Wilson's ideals before the young people of America. The prize is \$25,000 each for the two best essays written by a college man and college woman. The essays are to be no longer than 2,500 words and must be received at the office of the Woodrow Wilson Foundation in New York, on or before October 1, 1927.

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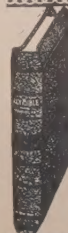
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The Last Page

WHEN President and Mrs. Burnham were in Turkey two years ago they visited Dr. Cyril H. Hass of the American Hospital and Clinics, Adana, who writes Mr. Burnham as follows, upon receipt of *WORLD CALL*: "We all have appreciated most deeply the magazine. I am greatly interested in it. I enjoy the vigorous spirit of *WORLD CALL* and consider it the best missionary journal. I have seen, both in its get-up and even more in the high-toned seriousness and purposefulness of those who write for it. Permit me to congratulate you on leading such a fine army of Christian workers."

Ernest Hunter Wray, the handsome young preacher of the Richmond Avenue Church, Buffalo, New York, writes us as follows, reflecting, evidently, the rosy hue the world has taken on since New Year's Day when he took unto himself a wife in the person of Miss Helen Linthicum of Birmingham, Alabama:

"I want to say that the last issue of *WORLD CALL* was the best ever published and I wish it could always ring out with such a passionate call for the whole church to yield herself to Christ. That article by some returned missionary on the command to 'Come' Greater than the Command to 'Go,' struck the keynote. I wish you would pass on to the writer of that article my word of commendation, and God bless him."

Mrs. C. E. Terry of La Monte, Missouri, writes: "A beautiful poem, 'Common Things,' in the February number of your splendid magazine, was a reminder of this poem. I have had it for years. It is by Florence Jones Hadley, and it seems to me many people would want a copy of it."

A common thing, you say?
Why, dear heart, life is made up of common things;
The violet that blooms beside the way,
The wee nests born of love and summer time

The sunshine and the shadow of each day.

I love God's common things,
Sunrise and sunset, moon and evening star;
O, common stars lighted so long ago.
The sunshine flashing back from soft brown wings,
The full strong sweep of tides that ebb and flow.

A common thing, dear heart?
The grandest song is made of common chords,
The fair white statue made of common clay,
The noblest life is rounded out, at last,
By common deeds that made the common day.



We have no avowed intention whatever of turning this page into a correspondence column, but having once dipped into the pile of letters on our desk, it is hard to know where to stop. This from Frank T. Carter, our pastor in Ogden, Utah, shows another way in which *WORLD CALL* is being of service: "Am building my midweek prayer service around *WORLD CALL*. Results amazing. This serves two purposes—missionary information and stewardship. Our meeting more than doubled in two weeks."

Does anyone know the history and correct coloring of the Christian conquest flag? Mrs. F. R. Eaton of Sullivan, Ohio, writes: "The February *WORLD CALL* is the most interesting number yet, it seems. One can't leave out a single article. Is the church flag at the top of page 3 correct? According to an account I have of the making of the first Christian flag, the part on which the red cross is, is blue and the main part of the flag white. I've made several and want to be sure about it before using them in further programs."

The first of March is here and with it a whiff of spring. That must account for the jingle that insists on running through our heads:

Of all the words I've learned to spell,
I've found no name for daisy smell.

Marshall Field has given us twelve things to remember:

The Value of Time.
The Success of Perseverance.
The Pleasure of Working.
The Dignity of Simplicity.
The Worth of Character.
The Power of Kindness.
The Influence of Example.
The Obligation of Duty.
The Wisdom of Economy.
The Virtue of Patience.
The Improvement of Talent.
The Joy of Originating.

Causes of misunderstanding could so often be cleared up if opportunity were given.

In a certain suburb there is a cottage the door of which must be raised a little to be opened, and for this purpose a

hatchet is generally used. One night a knock came at the door and a youngster was sent to see who was there.

"Who is it?" inquired the boy.

"It's me," said a voice outside.

The youngster recognizing the voice shouted back, "It's Mrs. Murphy; get the hatchet."

Mrs. Murphy didn't wait.

"When the twentieth century says: 'I am building a church and a school,' we hear the voice of the twenty-first century reply, 'Thank you, you have saved me the trouble of erecting two jails.'"

Whenever we speak of an "anomalous situation" in which we sometimes find ourselves, we mean that we haven't any name to give to it—it is peculiar or unique. Knowing this we can the better enter into the spirit of the colored preacher and his congregation.

Standing before his people one Sunday morning a colored preacher said to them: "Bredern an' sistern, we all gotta act—right soon. We gotta do somethin' about *de status quo*."

After the service one of the members said to him: "Pastor, what am dis heah '*status quo*'?"

Gathering his wits together, the pastor replied: "Well dat am *de Latin fo' de mess we's in*."

Three things have taught me courage—

Three things I've seen today:

A spider re-weaving her web

Which thrice had been swept away;

A child refusing to weep

In spite of a cruel pain;

And a robin singing a cheery song

In the midst of a chilling rain.

—CHARLES CARROLL ALBERTSON.

Here's another division of Christians—locate yourself:

1. Rowboat Christians—have to be pushed wherever they go. 2. Sailboat Christians—always go with the wind. 3. Steamboat Christians—make up their minds where they ought to go, and go there regardless of wind and weather.

Abe Martin remarks sardonically:

"Bull fightin's purty cruel; but jest wait till a religious war comes along."

Dr. Henry van Dyke, professor emeritus of English literature at Princeton University, said recently:

"There are many people asking about the future of the church—is it waxing or waning? I do not look for an answer in statistics. The church may go up and down, but it will not die if it does its duty. If it discerns the signs of the times, accepts facts that science has proved, and brings to humanity righteousness, peace and joy, then it will not die."